

THE CHINESE RECORDER

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Editorial

THE CALL FOR CHINESE AUTHORSHIP.

Whilst we have no record that Jesus Christ wrote anything, beyond what He did when, with His finger, He wrote on the ground, yet we know that both the written and printed word have been mighty agencies in influencing the races of mankind and effecting the evangelization of the world. It is significantly true of missionary effort: "The Lord gave the word: great was the company of those that published it."

It is keenly felt that the changes in China, and the use made of the press in various forms of propaganda, constitute a unique opportunity and indicate a serious responsibility. Now is the opportunity for Chinese authorship for the production of a Christian literature that will awaken and instruct and inspire this great nation. In the past the foreign missionary has been more anxious himself to write or translate books than to persuade or assist his Chinese colleagues to produce literature. The worker from the West has labored under the handicap of considerable dependency on the Chinese writer, and no matter how able the former is, he finds it probably easier to speak the Chinese language, observe Chinese customs, wear Chinese clothes, and eat Chinese food (with less harm at least to other people) than to think, and write accordingly, as the Chinese think, and feel, and express themselves.

The rich literary heritage of the past is a guarantee for a still greater future for Chinese authorship. With new thought quickened and enriched by new knowledge and experience, and inspired and enkindled

by a new faith and hope and love, we may confidently anticipate a welcome solution to the complex problems of Chinese Christian literature.

One of our associate editors, Rev. Carleton Lacy (presently absent on a lengthy journey), has for some time pondered specially over these problems. Most of the material in this issue, on this subject, has come in response to his enquiries and the following paragraphs are, in the main, the result of his thinking into these questions. We regret that the articles expected from our Chinese friends have not yet come to hand. The heavy demands on their time and, especially in one case, the necessity for long journeys, make it impossible to fulfil the promise to write.

CHRISTIAN LITERATURE A PERENNIAL PROBLEM.

Some of our missionary problems are so old that they have become new. Some of the solutions are so apparent that they are not seen. Some of our tasks are so important that they are neglected. These paradoxes are suggested by articles contributed for this issue of the RECORDER dealing with phases of the general question of Christian Literature. The files of our magazine show a liberal supply of papers and addresses dealing with the subject, running back through several decades. Yet no subject is more timely and more challenging to-day than this. The rapid changes that are going on in China are in no small measure due to the development of publishing agencies and newspapers. The crises that have been precipitated in Christian educational institutions, and the aroused public attitude toward the advance of Christianity in the land have had their backing and their direction in the widely circulated literature of promoting groups. With Buddhism reviving, and Bolshevism being generated, and atheism and materialism growing in favor, all with the aid of the printing press, the Christian forces in China cannot avoid serious reconsideration of the literary opportunity and responsibility with which we are confronted. We must study the obstacles to success that have hampered us and the methods of procedure that are offered to us.

With this in mind an effort was made to secure an expression of opinion and view point from missionaries and Chinese Christians who are closely enough related to the production or distribution of Christian literature to speak with some knowledge of the subject. They were asked to criticise the present output of our religious publications with respect to content, style, methods of production and distribution; and then to state constructively what can be done to improve the material and the situation. In addition a group of mission administrators were asked to furnish information as to the contribution in personnel and funds that was being made by the mission boards represented for the carrying

on of the literary impact of Christianity in China and to outline the program for this department of work which had been adopted or was being followed by the mission or church. The substance of some of these replies is represented to our readers in the form of a symposium. More expanded replies or statements appear in some of the contributed articles.

WHAT STUDENTS ARE READING.

It is perhaps encouraging that most of the replies admit frankly the inadequacy of the contribution which is being made. That of course is the first step toward rectification. However the admission is so ancient as to be dull. One is tempted to fear that the first footfall sank so deeply into the mire that the second has never been taken. This is not the case. Many steps have been taken—some forward, some backward, some sideways. The letters that have been received suggest lines of procedure that may be followed. They do not all point in exactly the same direction, but we find a marked tendency to provide in our schools more training for literary work. Curriculum courses in Chinese and Journalism however are insufficient. An attitude and atmosphere must be created in our educational institutions that will foster literary effort. Of more importance still is the personal direction of students in their interests and their reading. The address given by Miss MacNeil at the East China Christian Educational Association on "What the average Student Thinks" (from which address notes are offered to our readers on p. 305) and the statement of "What our Students are Reading," taken from "The Life" Magazine will give many a shock. Still we cannot expect our students to do intelligent thinking on religious subjects without more help and guidance than is afforded them in many mission institutions. Nor will they fall in love with the Bible simply by being required to read it. Dr. E. W. Wallace, in a series of discriminating book reviews published in the April Educational Review, calls attention to the crying need for well selected scriptures for the use of our students. After describing a number of such books published in England and America and appraising their value for Chinese students who read English, he concludes:

"The writer would express the hope that, following the examples of these books, there might be made available a series of similar selections from the Bible in Chinese. At least books seem needed; one for primary children (parentheses omitted), one for adolescents, and for college students and dull readers a more complete volume. In these books the choice of selections is in general so admirable that they might be taken over as they stand. Could not one of the Chinese scholars of the Church put "Everyman's Life of Jesus" into Chinese? He would perform a service to our religion by so presenting to modern thinking China, in a

form that is sure to disarm prejudice, the life, the teachings and the meaning of Him who "has come from God to bring men the religion which is religion," who "has the last word from God upon existence," and in whom we see "what we must believe if we are to live at all."

Is it for lack of such an arrangement of scripture selections, or for lack of skillful handling by teachers, that in the list of books helpful to the religious life of students in our mission colleges we find Chuantze, Laotze and Fosdick all listed ahead of the Bible?

WANTED: A MADE-IN-CHINA BRAND.

On the organization side of our problem much has been written and much said. While denominational distinctions and doctrinal differences obtain so strongly among us there seems to be little prospect of so submerging the points of disagreement as to make headway. Yet there is a growing disposition, especially where Chinese counsels prevail, to pool our interests, cut denominational literature to the minimum, and unite in presenting a vital Christian apologetic that will grip the thought and heart of the leaders in changing China. This can never be done by the foreign missionary. Our most up-to-date, most sympathetic, most thoroughly informed missionaries simply cannot identify themselves with the best in Chinese life to a degree sufficient to make any adequate literary contribution in this present stage of national development. A striking illustration of this failure is presented in the result of Mr. Hayes' investigation of the reading done by those who are supposed to keep up to date and to hold the highest appreciation of the best in Chinese life. Among the books which are declared to have given the best appreciation of the Chinese there is a startling absence of Chinese poetry either in the original or in translation; there is almost nothing of Chinese literature itself, either ancient or modern, original or translated; there is little of their wonderful folk lore, or of the highest in their religious writings; but only volume after volume of the westerners' interpretation of the Chinese, always from a westerner's point of view with the Chinese considered as a foreigner (instead of remembering that we are foreigners), and therefore peculiar. Is it because we think we know the Chinese so well that we still control the literature societies, that for the most part what few literature producers the mission boards support are foreigners, and that as yet there has been so far as we can learn almost no allocation of western funds for the production of Chinese literature by the Chinese apart from foreign direction or censorship?

A statement similar to this which appeared in an editorial of the January issue was challenged. It was there stated that a group of Chinese Christians were hindered in their effort to produce timely Christian literature "by lack of funds and sympathetic co-operation, which might have been accorded them by others with like purpose and different

methods." The reference was not to the Christian Literature and Tract Societies alone as was assumed by our correspondent. Included in the producers of Christian Literature for China are not a few flourishing denominational literature departments. The *China Bookman* is filled with their advertisements each issue. These continue bravely at their task we venture to believe not because any considerable portion of their product is exclusively denominational in tone or message, but because the denominations have not reached the point of confidence at which they are willing to let their money be spent by Chinese without retaining some voice in its expenditure or in the type of literature therewith produced. That is to say, we still believe we are better qualified to determine the type of literature suitable for winning China to Christ than are the Chinese Christians themselves; or else, as is frequently claimed, we are responsible to our home constituencies for the way in which the monies sent from abroad are spent in China.

THE MISSION BOARDS EXPRESS THEMSELVES.

There is now considerable reason to question the existence of so much anxiety as is thought to exist on the part of contributors to foreign missions. Certainly the tone of the addresses delivered at the recent Washington Missionary Conference was one of confidence in the so-called "indigenous churches" to assume considerable responsibility in the determination of their destinies. The rank and file of the church from which the money comes believe in the ability and integrity of the Christians in the several lands to which the Gospel has been carried. If it is claimed that the Mission Boards are the conservative, restraining force it must still be acknowledged that in the field of literature these boards are exerting all the pressure they can to secure some form of united action in China that will get results. Over a year ago the committee of Reference and Counsel of the Foreign Missions Conference of North America received a significant report from its sub-committee on Christian Literature in China. The entire statement ought to be quoted; we are limited by space to a few sentences. It begins, "To all who have followed the striking movements of the Chinese renaissance and its remarkable and extended literary activity and have at the same time noted the degree to which the Christian forces have as yet been unable not only to rise to the opportunities thus afforded, but also to provide even the literature needed for the nurture of the Christian churches and their constituency, the present situation is one of real emergency. This emergency is heightened by the fact that the Committee does not find in the existing agencies on the field, any one through which the emergency can be met. . . . Practically all the literature needed is needed by all denominations and could be produced for the use of all. Yet the general literature agencies

are not so organized as to be truly representative of the Christian churches and missions and thus truly responsive to the needs. . . . Yet somehow with rapidity the urgent literature needs of the hour must be met and met through a process which will adhere to the representative basis necessary for effectiveness."

It is true that the outline of the proposal which followed did adhere to the principle of representation partially on the basis of financial contributions. Yet even in so doing it provided that the controlling committee should be at least half Chinese. Furthermore in transmitting the report to the National Christian Council of China it was urged that the Literature Committee should be so selected as to insure the encouragement of Chinese authorship for our literature. The best Chinese authorship can never be secured under foreign direction and control. We do well to remind ourselves, as several letters received have done, that the best literature must come out of living experience, and every encouragement must be given to our pastors and teachers to become, in the midst of their busy lives, the writers who will lead their people into a deeper, richer religious experience.

DEFINITE ACTION URGENTLY NEEDED.

About the time the letter was written the China Christian Literature Council came to an end because of lack of agreement among the groups which co-operate in the National Christian Council. In dissolving it requested the N.C.C. to create a standing committee on Christian Literature. The request was favourably received and referred without instructions to the Executive Committee of the N.C.C. That body has given some attention to the matter but is still faced with the old dilemma. The lack of agreement in the missionary body means that the Council must either confine itself within very narrow limits in the sponsoring of literature and so miss to a large extent the present opportunity, or else move forward with a strong programme and lose some who are now co-operating in the other work of the Council. The N.C.C. thus reflects the weakness which comes to the Christian cause in China through our "unhappy divisions." The Council was created for "dealing with matters which concern the Christian movement throughout China, and promoting co-operation." There is no other organization in the field which can adequately deal with the problem of literature in a comprehensive way. We believe it sincerely endeavors to serve the organizations it represents. It is true to say that most of these desire to see the literature situation dealt with in a more comprehensive and courageous way. But the difficulty remains and the need is not being met. May it not be that this problem of literature is a test question of the extent to which we believe in co-operation and in one another, and that the forthcoming annual meeting will be faced with a difficulty which it cannot evade?

Looking at the matter more deeply it is a test of the sincerity of the churches and missions. When these get in dead earnest over the matter and believe as tangibly and energetically in the gospel mission of Christian literature as they do in schools, hospitals and churches, we shall find the differences overcome in order that "the urgent literature needs of the hour" may be adequately met.

CHRISTIAN EDUCATION IN CHINA.

There is no question that is being more discussed amongst the missionaries than that of the place of Christian education in the educational life of China. We would, therefore, call attention to two documents which we publish in "The China Field" department. One, the report of the meeting of the Council on Primary and Secondary Education; the other, a statement of educational principles prepared by the General Board of the China Christian Educational Association. These reports ought to help very much to clarify our thinking on what is, perhaps, the most important matter before us as missionaries.

THE NEW EDUCATIONAL QUARTERLY.

We would like to call attention to the new publication of the China Christian Educational Association called "The China Christian Educational Quarterly" and edited by Sanford C. C. Chen, M.A. The initial number is surprisingly good and we bespeak for it a most useful place in Christian work. There are articles by Dr. Hu Suh, Dr. T. T. Lew, Dr. T. H. Li and others.

THE C. E. FORTIETH ANNIVERSARY.

On pages 337 and 338 will be found an account of the celebration of this important anniversary in Foochow. We join in a message of deepest sympathy to the oldest C. E. worker, Rev. George H. Hubbard, on the sudden death of Mrs. Hubbard, on the eve of their return to America after forty years' active service.

Notes on Illustrations

LUTHERAN MISSIONS HOME AND AGENCY BUILDING, HANKOW.—Erected by the Lutheran Missions in Central China to serve as their Mission Home and Business Agency and a center for Lutheran Mission activities. The Home will also do its best to serve other missions when requested to do so. The dedication took place on the Reformation Day, the 31st of October, 1924. In addition to the Lutheran Board of Publication bookstore, the American Bible Society has its quarters in this building.

MISSIONS BUILDING, CANTON.—This building was erected in 1914. It houses the South China Christian Book Company, the American Bible Society, the British and Foreign Bible Society, and contains the offices of the Church of Christ in China, the American Presbyterian Mission and other Christian organizations.

PRESBYTERIAN CHURCH BEGINNINGS IN YUNNAN.—In the upper picture the sun-dried bricks were made by the new converts and donated to the Chapel. In the lower picture, in the foreground, a Tai man is harrowing his rice field for planting. The lower storey of the Chapel in the background is used for church and school purposes. The upper is residence for missionaries.

The Christian to China.

O! Venerable and wrinkled,
 Horny-handed, staid, sedate,
 Back-wrenched with toil, heart-slowed with sighs,
 Yet face still smiling, daring fate,
 Lift up thine eyes!

In glowing dreams and deep-mined thoughts
 Aged prophets sought thy hope to quicken.
 Long of thine eager self possessed—
 Still yearns thy soul, lone, strained and stricken.
 Revive thy quest!

On thy gray hairs the light neglected streams,
 And God through all thy searchings waits and wills
 To free thee from the mesh of seeming,
 By love that lifts, with life that fills
 Beyond thy dreaming!

WAYFARER.

Notes on Contributors

GEORGE A. CLAYTON is a Wesleyan Methodist Minister serving the Religious Tract Society for China. He has been in China twenty-nine years, twenty-two of which were spent in and near Hankow engaged in pastoral work; for eight years of that period he was in charge of the David Hill School for the Blind. For the last seven years Mr. Clayton has been the general secretary of the Religious Tract Society in Hankow.

Rev. J. L. STUART, B.A., B. Litt., D.D., is a member of the American Presbyterian Mission, South. He has been in China since 1909. He was some time professor in Nanking Theological Seminary and is now President of Yenching University, Peking.

VERNON NASH, B.A., B.J., is a member of the Methodist Episcopal Mission, South. He came to China in September, 1924, and is instructor, in the Department of Journalism, in Yenching University, Peking. Previously he had considerable experience in newspaper work, went to England in 1916 on a Rhodes scholarship, and afterwards was in India and East Africa in "Y" work with the British army.

L. NEWTON HAYES, B.S., M.A., is a member of the American Presbyterian Mission. He has spent 18 years in China engaged in the local and national work of the Y.M.C.A., and is the Executive Secretary of the Association School which is the secretarial training arm of the Young Men's Christian Association movement in China.

ELEANOR WAVERLEY MACNEIL, Dip. Mus., Melb., is connected with the Y.W.C.A. She arrived in China in 1915 and has been the membership secretary with work in religious education for three years, government schools two years, and student Y.W.C.A. four years.

EVAN MORGAN, Order of the Double Dragon, is a member of the English Baptist Mission. He has been in China since December 1884 engaged chiefly in evangelistic and literary work.

Miss SUSIE J. GARLAND is a member of the China Inland Mission. Of her 34 years in China 30 years have been spent in evangelistic work among the women of Kansu, and four years in literary work in Shanghai. Miss Garland has prepared lesson books and the New Testament in Braille, and has acted as secretary for the promotion of the National Phonetic Script.

Can the Christian Forces in China Get Together on a Literature Plan?

GEORGE A. CLAYTON

WHEN that question was taken up at the Fourth Annual Meeting of the China Continuation Committee in 1916, it is safe to say that every delegate came away believing that the answer was in the affirmative; and the work of the Special Committee on Literature during the year 1916-7 showed that not only were the Societies ready to co-operate in the formation of the China Christian Literature Council, but that the Home Boards were also willing to give that Literature Council their confidence.

Space is limited and so I will refer my readers to the Report of the National Christian Conference of 1922 for a detailed account of the origin, functions and organization of that Literature Council (See pp. 450-5), and content myself with a very brief summary. The Edinburgh Conference had no Commission on Literature. This omission was remedied by the work of one of its Special Committees, and the publication of Dr. Ritson's "Christian Literature in the Mission Field." This Special Committee (with members in Great Britain and in North America) wished to secure the co-operation of all the Missionary Boards in raising funds for the needed literature, and wished to have in each of the large mission areas a Central Committee to which it could turn for advice in allocating its funds. Areas suggested were India, China, Japan, Latin America, Africa and Moslem Lands. It was obvious that neither the Directors of the Christian Literature Society, the Directors of the Tract Societies nor the heads of the denominational Publishing Houses could act as the Central Committee for China. It was also clear that the Continuation Committee was the best body to choose and appoint such a Central Committee for China. In India the National Christian Council decided to let its Literature Committee serve as the Central Committee for India. In China the Continuation Committee decided to set up a separate Christian Literature Council. In Africa the Boards concerned set up the Central Committee. The methods differed; the purpose was the same. But looking back one can see that the method followed in India was far and away the best, for the difficulty of representing adequately the mission boards in North America and Europe and also the Chinese Church on a Council consisting of twenty-four persons was insuperable from the start. In India the Boards and the Indian Church were represented in the National Christian Council and the Literature Committee of seventeen persons deemed best able to do the

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

work that had to be done without regard to nationality or Board affiliation. Those who were present at the meeting of the Continuation Committee in Hangchow will remember how, when a suggestion was made that questions of nationality must be considered in appointing the members of the Literature Council, Dr. Chang Po-ling pleaded that the method which was succeeding in India should be the method followed in China. My own opinion is that if his advice had been taken the Literature Council would be a living force to-day. Instead it is simply engaged in winding up its affairs and has itself asked to be merged into a Literature Committee of the National Christian Council.

In turning from the question of history to deal with the question why the Literature Council has failed, I feel that I am about to tread on dangerous ground. But I do so because this article is being written by request, because I speak as an individual closely in touch with this matter from the beginning, and because those who may dissent from my opinions will admit that I have never shirked any task which the Literature Council has asked me to undertake. With those prefatory remarks, I state my opinions as fully as limitations of space will permit.

First, the Literature Council neglected to do the spade work required from all who lay foundations. The "Index" was compiled; no steps were taken to value the contents of that "Index" and to learn the lessons as to the success and failure of various types of literature. The only real study of the facts revealed by the "Index" was made by Mr. Whitsed Dovey for "The Christian Occupation of China" quite independently of the Literature Council. Average overhead costs, rates of trade discounts, methods of advertising—even when these matters were dealt with by the China Christian Publishers' Association—the Literature Council showed little interest in them. The finances of the existing Societies ought to have been studied as a preliminary to dealing with their requests for grants. No Council or Committee will be able to rightly disburse funds unless it first learns the lessons of the fifty years during which the existing Societies have been at work.

Second, the Literature Council was too largely composed of those who think in terms of the educated classes. I do not belittle the claims of those classes for an adequate presentation of the Christian message, but it cannot be right to expend five-sixths of the monies available on one-tenth of the population which has to be reached. The average missionary and the average contributor to missions is more interested in the widespread proclamation of the truth than in the approach to particular groups, however strategic those groups may be.

Third, and closely linked with the above, the Literature Council attempted to produce literature. I shall not enlarge on this matter because in its swan-song the Council says: "The Council finally came to the conclusion that after the completion of its present liabilities it should

cease to attempt to produce books directly." The production and circulation of books must be the duty of a publishing house, missionary or commercial. And that is why the Committee in India seems to have laid down the rule that no application for a grant will be endorsed unless the name of the person who is definitely pledged to write the manuscript is given and unless definite arrangements have been made for the publication of the book as well. This of course means that the author has had to satisfy a publisher that he will do good work and that his theme is one which will attract the public. It probably also means that the author has had to agree to his manuscript being criticised by the "readers" of the publishing house. But it takes off the shoulders of the Literature Council the burden of producing and publishing books.

Fourth, the Literature Council was far too ambitious. I have been looking through its minutes and at its various programmes. It does sometimes happen that a programme calling for thousands of dollars catches the fancy of a donor who wants to do something big, but it often happens that it scares the possible donor of a small sum into inactivity. I have before me a letter from one who has toiled hard to interest the Boards in North America in literature work in China, and he says: "Last year we sent out to India about \$8,000 which was handled by their National Council, with the result that with that modest amount, they produced forty different titles in thirteen different languages, and subsidized some five writers." There is no question that that is the sort of thing which leads to further grants, and the Literature Council here will have to stop thinking of daily papers and literary scholarships and get down to the business of handling economically small sums of money.

Fifth, the Literature Council has not been considerate to the existing Societies. I hesitate to mention this matter, for I am the General Secretary of one of those Societies, but I think I should write this paragraph even if I were a plain missionary. I do not wish to claim that the existing Societies are perfect or that they must continue indefinitely, but at present there is nothing to take their place. If provision is not made in the budgets of the Literature Council for the work of these Societies, then they must perforce make their own appeals to the Home constituency and the impression that the literature forces in China are divided will be deepened. It must not be forgotten that some of the Boards have been supporting the existing Societies for many years and have come to regard them as an almost integral part of their work. Such associations should be maintained till such time as, by a natural transition, the work of the existing Societies passes to more purely Chinese organisations. That this is the mind of the International Missionary Council is shown in one of its resolutions on Literature: "That the Council express hearty appreciation also of the work done by the Tract and Literature Societies. It is desired that these united plans of the foreign missionary

societies may not hamper but rather increase the usefulness of these societies." And yet it cannot be denied that the Literature Council, by its over-emphasis on the phrase "Indigenous literature," has already hampered the work of the existing societies not a little. This fact has its reaction, for there are Mission Councils on the field which will urge their Boards not to join in the larger scheme if so doing lessens the gifts to the existing work. It is this sort of thing which leads the friend from whom I have already quoted to say: "In Japan, India, Latin America and probably now in Moslem lands, we have successful co-operative committees set up and doing business. China alone holds out, and the trouble is not here at home, but out on the field." If the Literature Committee in India has been able to carry on its work successfully for nearly ten years without diminishing the work of the Literature Society and six or more Tract Societies there, and without raising questions of purely Indian authorship or purely Indian examining Committees or predominatingly Indian Directorates for the existing Societies, why cannot we in China do the same?

Sixth, the Literature Council has thought too much about finding and setting apart Christian writers. By all means let us use every effort to find these men, but let us not forget that Christian literature in all lands has differed radically in one respect from general literature. Christian literature that is of any real value has been produced by men who were pastors or teachers or business men, and who wrote amid the rush of their other work. Westcott and Lightfoot were not set apart to write books, but their works are monumental. Jowett wrote, as did Spurgeon and Dale, when weighted with the work of preaching three times a week to great congregations and while never failing in his pastoral duties. You can set a man apart to translate and you can tell him what to translate day after day, but an indigenous Christian literature will not be produced by men who are set apart to write. By creating the idea in the homelands that the provision of salaries for writers will produce literature, the Literature Council has failed to convey a true view of the situation.

I have hardly left myself any space for the third matter on which I have been asked to write in this article—the way out of the present impasse. For my own part I see only one way. And that is to persuade the Home Boards to accept a Committee of the National Council as the Central Literature Committee for China. That does away with all questions of representation of missions or boards or races. The National Council would choose ten or fifteen members of that Committee, not because they represented anyone, but because they were wise in judging on applications for grants and firm in administering funds. They need not be literature experts, for their work would not be to produce manuscripts or to adjudge their value. Their primary business would be to study types of literature needed, legitimate costs of production and

distribution, and the effectiveness with which each publisher does his work. If they adopted the Indian rules and only considered grants towards such manuscripts as were definitely being prepared and which had been adopted by a publisher, they would not themselves need to be judges of style or content. They would not choose or set apart men as writers, but they would consider requests for whole or partial support of such men, weighing the question whether their funds should be expended in that way or not. In a word, the Literature Council of the future should be a small Committee chosen to administer funds and estimate needs, a committee to which all publishing houses and committees would go with their appeals for help in definite pieces of work—whether those houses and committees were the existing societies or the proposed Chinese Publishing Society. They would not need to meet more than once a quarter for literature needs do not arise in a night, and they certainly would not need a whole-time Secretary. In India the decisions of the Literature Committee are all carried out by one of the Secretaries of the National Council who is specially designated for this work and who gives time to it as needed.

It only remains to say that I am not sanguine that at this late hour in the day of opportunity we shall regain the ground that we have lost, but I shall pray that it may be so. And I know that there are many others who will do the same.

The Production of Writers

J. L. STUART

WHAT is the matter with Chinese Christian literature? This question is being asked so frequently that there must be a rather wide-spread feeling of dissatisfaction. The fact that THE RECORDER is giving an entire issue to the problem is evidently an attempt to make articulate such misgivings and the desire that causes and remedies be seriously studied. One hesitates to make comments, not only because the situation is baffling and complex and with many features of which we outsiders must be in ignorance, but also because to do anything more than engage in pious generalities is to appear critical of one's seniors and colleagues and to invite similar criticisms. This article will consist of a few jottings confessedly giving only a partial and perhaps a one-sided point-of-view but from an intense conviction that within this narrow range will be found one explanation at any rate why our Christian literature has not been proving more successful.

1. Literature of every conceivable type is being produced and read. One is constantly amazed at the scope, the newness and the significance of the topics treated; the information and ardor with which they are

discussed; the variety of forms in which they appear; and the enormous circulation of many of these periodicals and books. There is a vast reading public in China and its rapacious demand is being skilfully supplied with what appeals to its taste.

2. The recent reforms have increased not only the constituency of those who can read, but the expressive capacity of the literary vehicle. Modern simplified writing is a much more delicate as well as democratic medium for thought than the old *wen-li*. The mass education movement with its one-thousand characters is immensely enlarging the number of those who can read. If the phonetic script grips popular imagination it will carry the circle out wider yet. The leaders of the "literary revolution" generously acknowledge that it was the translators of the Bible into the then despised colloquial who blazed the way in the face of scorn and ridicule for what they have now achieved, and the gifted young promoter of Mass Education caught the vision while in Christian service for labor battalions in France and doubtless draws inspiration still from his religious faith. All such progress is in harmony with Christian ideals and we may never know how much of it has been due in the past to the indirect influence of Christian work. But in its present manifestation and development it is at least independent if not contemptuous of any efforts of ours.

3. The time has passed when the Christian agencies were the sole purveyors of new knowledge. The large number of returned students and of others locally educated have access to whatever learning there is in Japan and the West and are rapidly making this available in their own language. Any adventitious benefit we may once have had in being able to mediate the wonders of western culture is now shared with natives of the country, many of whom are better qualified for the task than are we. It is a far cry from the time when Dr. Young J. Allen startled complacent mandarins with radical ideas about the rights of women to the charge now made that Christianity keeps womanhood in bondage. The new learning is freely drawn upon to demonstrate that religion no longer has any meaning for life and is on the whole harmful. Thus stripped of all incidental advantages and among a people rapidly acquiring all the general information we possess, our one remaining function is to witness to the validity and value of our Christian faith and to transmit the knowledge that makes for strengthening the Christian community.

4. The production of Christian literature continues to be hampered with all the difficulties inherent in a foreign propaganda. The continued employment of westerners is a handicap. It involves almost without exception the use of native writers with the consequence according to scholarly Chinese that even under the best conditions the style lacks the flavor of original writing and bears the impress of foreign influence. The ideas and arguments and emphases and standards are those which

we think ought to appeal to Chinese and not always those that actually do. They claim that the very binding and general get-up of a Christian book at once discloses its origin. The great majority of these are still translations or compilations of works written by and for those with a very different background and outlook from people in China.

5. These natural disadvantages are much aggravated at present by the theological divergences among missionaries which apparently render impossible any united action. No general agency aiming to serve the whole Christian cause can function freely for fear of offending conservative or liberal sentiment or of being accused of advocating some particular doctrines important to our western minds. This paralyzes all concerted effort in a common problem and gives color to the charge that our religion is incurably controversial. But the most serious effect is that it tends to stifle the expression of Chinese religious thought. No organization exists for publishing their writings in which they do not fear that considerations to which they are indifferent or do not understand must control their acceptance. Vital literature must be spontaneous and untrammelled.

6. Perhaps a more fundamental factor is the difference of opinion as to the missionary objective under present changed conditions. In the early days it was missionaries who produced all the literature in use, and well did many of them do their work as the results have shown. There will still be needed certain technical books involving special knowledge for which foreigners are best qualified. But speaking generally has not the time come for a shift of emphasis from that of creating literature to that of creating the conditions under which Chinese will be stimulated to write? Or rather should not the emphasis have been shifted long since and are we not now suffering the natural consequences of our failure to do so? Writing must be done out of living personal experience to have any punch, and in nothing is this more true than in matters of religion. The conditions have existed only to a very limited degree in which Chinese could have written what was their very own and had the qualities to commend it to other Chinese. If the growing nationalistic consciousness of this people has any lesson for us it is that hereafter Christian truth must be conveyed to them through a literary medium that is freely and genuinely Chinese. We westerners are so masterful, so aggressively in earnest, that all unconsciously we have dominated and dictated and decided until now we find our busy and well-meant productivity stored in go-downs or distributed only by dint of our highly organized efficiency, while the public devours reading matter of all sorts, propagandist and otherwise, which has the label of native goods.

7. Can there not also be some improvements in method? Good literature usually springs out of contact with life. It must be hard for anyone, Chinese or foreigner, to sit in an office and grind it out to order.

One extremely useful type of writing could be produced in our universities by Chinese who were not overburdened with teaching and other duties and had adequate library facilities. Their lectures and studies as well as their constant association with colleagues and students would furnish the stimulus for creative work. This has been what happened in the great productive periods in the West and is still the source of perhaps the larger proportion of our religious literature. It is precisely what is happening in China now where the New Thought Movement traces its origin almost exclusively to the writings of university professors. But we are so under the spell of the quantitative standard, so driven by the urge to secure immediate results, so enmeshed in the whirl of the machinery we have built up, that the Chinese working with us are drawn perforce into the same system. Unless one is visibly busy with the maximum amount of teaching hours or assigned duties he feels himself to be wasting his time. We are trying to carry on so extensive a program that we cannot afford to have men who spend their hours in merely reading and thinking, nor to devote our money merely to provide them with magazines and books. This is one reason why the most high-minded returned students shrink from positions in our mission colleges. Imagine in contrast the Oxford tradition or the fruitful scholarship possible to teachers in any American theological school. Imagine again what might be accomplished if we used our small resources so that there were a few such places even in China. Another natural stimulus to Christian literature vibrant with life has always been in the active ministry. How many of our own most worth while religious books have grown out of the sermons or Bible Class outlines of those who had no thought at the time of putting these to any other use. But here again we are not creating the conditions that foster such production. Whether from fear of hindering self-support or for other reasons we continue to employ men of mediocre talents and little learning who could not write what their people would read or know only how to reproduce what they have been taught by their foreign masters. Our planning in terms of quantity and extent and the consequent lack of funds for the intensive training and use of better men is keeping out of Christian work those who might be qualified to write and the small number of those whom we have are too constantly called upon to leave them much leisure or spirit for such effort.

8. Meanwhile if we really care enough about it we can do our part by trying to furnish the framework and the facilities. We can keep on the alert for every really promising student and see that somehow he has the chance for sufficient education. We can improve the teaching of Chinese in all our schools. We can consolidate our activities so that money is released and potential writers are given time and tools for literary work. We can encourage them by suggestion and by help in the publication and circulation of what they write. Above all else

we can demonstrate our trust in them and in the guidance of God's living Spirit by leaving them absolutely free to write the truth as they have seen it out of their personal religious experience and with their racial heritage reinforced by the fullest possible acquaintance with all other human knowledge and thought. Only then will they write with passionate conviction and persuasive effect. It may not conform to our preconceptions, but it will have life in it. After all our stewardship of faith consists not so much in trying to assure ourselves that the content of our western ecclesiastical forms is carried over into Chinese thinking as in inspiring them to venture on experiments of living in the confidence that God's presence and power can thus be gloriously proven. Out of such glowing experience will come the literature wanted. There are indications of such independent efforts already. Even when, as in the case of the series of pamphlets on Christianity in the light of Buddhist teaching by Mr. Chang Ch'un-yi, there are strictures on our imperfect understanding of our faith and an interpretation that may seem to us erratic, we can still welcome it as the stirring of new life that will sooner or later correct itself. We can also welcome the diatribes of the anti-religious groups as challenging Chinese Christians to such ringing defence of their faith as could only be composed under the stress of such attacks. The almost religious enthusiasm of the Intellectual Awakening in its various phases—including the present assault on organized Christianity—is an earnest of the latent religious interest of the Chinese people and of the splendid potentialities in Chinese Christians to interpret the Religion of Jesus in writings in harmony with their national genius while preserving all the abiding values of our common Faith.

"Reporter Factories" in China

VERNON NASH

ONE of the certain and immediate effects of the present rapid increase in literacy in China will be a corresponding growth in the circulation of daily newspapers and other periodicals, and for a long period the frequent establishment of new publications. This is not prophecy; Japan is the most recent example of how swiftly and inevitably more things to read follow the creation of more readers. The abundance and availability of inexpensive reading material in turn is a strong incentive to greater literacy.

Such a consequence of mass education and of the literary revolution in China is hardly to be contemplated with equanimity if we are simply to have an increased number of the same kind of newspapers and periodicals as occupy the field to so large an extent to-day. The sight

of a ricksha coolie poring over a scrap of newspaper while awaiting his passenger is becoming more and more common. What is he reading; is it wholesome or of any value? It would certainly be supererogation to labor the low state of Chinese journalism under present conditions. (The few brilliant exceptions among the Chinese-language newspapers are not sufficient to modify this judgment of the whole.)

A number of material considerations account to a large extent for the weak and, in varying degree, unsavory character of the Chinese Press generally. Some of these may be passed over as being beyond the purview of this article; others will be obviated or altogether removed by the introduction of well-trained personnel, which is the vital consideration probably outweighing in its importance all others combined.

Dr. John C. Ferguson, principal owner of the *Shanghai Sin Wan Pao*, says in speaking of the first thirty years of that paper: "One of the greatest difficulties during these years has been the lack of a body of men who had been trained in newspaper work."

Assuming that an enormous increase in the number and circulation of Chinese newspapers is inevitable, is it reasonable to hope that the publications of the future will be much of an improvement over those we know unless there is available an adequate force of trained men of character for both the editorial and business departments? The demand for personnel, whether trained or inexperienced, whether unprincipled or devoid of professional standards, will unquestionably exist. Considering the facts which justify the prediction that China will be to all practical purposes literate within a generation (those of adolescent age within a decade), it seems conservative to assert that the supply of properly trained, experienced newspaper workers in China will not be equal to the demand for at least a score or more of years. Even now, with the number of dailies in all China variously estimated between 750 and 1,000, the supply is not adequate to the demand.

This gap between supply and demand will persist and widen for a long time unless something comprehensive is done. Men and women either inadequate to or unworthy of such responsibility will be given the unfilled places. In view of the vast influence wielded by journalism and journalists, such an eventuality must be awaited with misgiving. What can be done to prevent its happening?

Yenching University believes that the offering of thorough, practical training in journalism to university students is the best way to meet this great opportunity. Accordingly, a department of journalism was opened last September with two instructors, Roswell S. Britton, a graduate of the Pulitzer School of Journalism of Columbia University, and the writer, an alumnus of the University of Missouri School of Journalism. Each has had several years' experience on both metropolitan and small-city dailies. Although only a tentative announcement of the

course for this school year could be made, two postgraduates and seven juniors enrolled. (Only upperclassmen are eligible for the work.)

St. John's University and a number of government schools have previously offered courses in journalism; Yenching is looking forward to the early formation of the first school of journalism in China. It is the purpose of this union Christian university in the capital to develop its department into a school as rapidly as circumstances permit and warrant. This means a division of the university with separate endowment and staff, requiring at least two years of college work for entrance, granting a professional degree, and offering postgraduate work.

Although schools of journalism are among the youngest in the family of technical and professional schools, and though greeted with derision by the newspaper world generally when the first was started sixteen years ago at the University of Missouri, they have already demonstrated that it is just as feasible to give preliminary training in journalism to prospective newspaper workers as it is to train our future doctors, lawyers, engineers and architects. The publishers' International Year Book lists sixty-four schools and departments of journalism in America. The University of London has also recently established such a department.

The annual meeting of the American Society of Newspaper Editors (an organization of the directing heads of newspapers in cities of 50,000 and over) does not indulge in many motions or resolutions. The only action taken at their latest meeting in January of this year was the adoption of a resolution presented by Mr. James T. Williams, Jr., of the *Boston Transcript*, and Mr. E. S. Beck, managing editor of the *Chicago Tribune*. They had been appointed to formulate "the Society's views on the journalism schools question." The resolution said *inter alia*: "The Society recommends as the ultimate goal of schools of journalism their development into graduate schools to the end that their educational standards shall be on a par with those maintained at the best schools of law and medicine."

Even a superficial examination of the columns of *The Editor and Publisher*, leading trade journal of the profession, will reveal how much the once scoffed-at "reporter factories" are now taken for granted by newspaper men. This publication says of the editors' meeting: "Of first importance among the addresses was that of Dean Walter Williams of the University of Missouri School of Journalism on 'Are Schools of Journalism Getting Anywhere?'" In this address, Dean Williams described the method, purpose and results of the front-rank schools and departments of journalism thus: "Cultural, foundational academic courses as in all university or collegiate education are required. Courses are correlated and required in those particular academic subjects which are generally regarded as most valuable to the prospective journalist—

history, economics, sociology, philosophy, political science, psychology and languages. And, third, courses are offered in journalistic technique or practice—in the history of journalism, in its ethics and principles, in reporting, copy-editing, editorial writing, the law affecting newspapers, feature-writing, advertising, and specialized journalism (agricultural, magazine, etc.).

"The object of these courses is to provide a background and to give professional purpose, to train in accuracy and clarity of expression, terseness of statement, force and persuasiveness in writing. One outstanding result of the first fifteen years' existence of schools of journalism (in addition to the fact that graduates of these schools have gone faster and further than those who have not had the opportunity of such technical and professional training) is the marked raising of professional standards."

In spite of a strong tendency toward a commercializing of the American press, toward making the management of newspapers a great business enterprise for large profits rather than a personal adventure, despite the manifest evils of sensationalism, etc., growing out of this tendency, none who know the facts dispute the statement that among the rank and file of newspaper workers there has been a decided elevation in professional morale and ethical standards. Schools of journalism must be given a considerable share of the credit for this improvement. This is an element in the situation which will interest all who know the Chinese newspaper world in which "blackmail competes with subsidy to the complete eclipse of advertising and subscription returns."

Most of the misunderstanding with reference to the teaching of journalism grows out of a misconception as to its aims and purposes. There is no thought that any school can turn out experienced and fully-equipped editors and reporters. "Medical schools do not turn out doctors; their graduates have to serve an apprenticeship as internes in hospitals. Schools of law do not turn out lawyers; their graduates must have additional training on the practical side through clerkships in law offices." Even then some lawyers and doctors fail. But for the vast majority in all professions a preliminary training can be secured in conjunction with their university courses which it would take many more years to acquire in actual work.

This would not be true for prospective journalists if schools of journalism offered only theoretical and class-room instruction. Students learn to do by doing, and what the clinic is to the medical student, the practice publication is to the journalism student. Where this is not possible, part-time work or at least a daily assignment on some outside publication is sought for advanced students. The acid test of all writing is its effect upon the reader. Actual writing and editing of

material to be published are thus the "laboratory" courses of such a school.

The instructors in Yenching have necessarily been forced to give their major attention this first year to language study but it has still been possible to establish and maintain a feature-news service whose material has been used by thirty newspapers in China, Tokyo, Hongkong, and America. Many of the stories for this service have been written by students as class work on a competitive basis. This service is now being paid for by the papers which use it, the first to subscribe for it being the *South China Morning Post* of Hongkong. One of the graduate students in the department is carrying out a series of newspaper studies in the Peking field. Such surveys need to be carried on continuously for all the large cities of China to secure the data on which to form opinions and judgments on the probable and desirable characteristics of the new Chinese journalism.

The first woman student in journalism in China (a postgraduate who is doing research work in history) is preparing a short history of journalism in Chinese. Clipping files, the indispensable "morgue" of an American newspaper office, are virtually non-existent in China. Such a file has been started this year to provide future reference material and to give the students experience and practice in clipping and filing under index. Preparation is being made for a survey of the working and living conditions of Peking newspaper employees, in co-operation with the sociology department. Much time and effort must continually be expended in discovering the facts concerning the Chinese newspaper world if our work is to be guided by other than hit-or-miss methods.

The elementary class this year embraces in outline the work which will be offered next year and thereafter in the following curriculum: News Reporting, 3 hours; Advertising, 3; References and Clippings, 1; Growth of the Modern Newspaper, 1; Copyright and Libel Laws, 1; Printing and Circulation, 1; Editing and Make-up, 2; News Agencies, 2; Special Feature Writing, 2; Photographic News, 1; Editorials, 1. Such a curriculum will of course be expanded and varied during the year as circumstances require. Research in newspaper history, surveys, and other appropriate subjects will be offered to graduate students. The foregoing curriculum presupposes the addition of an experienced Chinese to the staff next year. A graduate with a good knowledge of modern Chinese has already been engaged as a student-assistant.

Although the effect of a body of newspaper workers thus trained upon the general situation cannot become fully discernible for many years, certain and immediate services may always be rendered. A Peking daily which changed ownership this year asked for and was given technical advice and service in their problem of reorganization.

A serious evil is the fact that most Chinese papers are so indigent that they must depend almost entirely on agencies for their supply of news. This would not be so unfortunate if the agencies were unbiased but they are uniformly subsidized by certain "interests" or at best reflect strongly the sources from which their news is obtained. There is acute need for an all-China news agency, mutually owned and controlled by the newspapers subscribing for its service, serving facts instead of propaganda. This is feasible, but it is not likely that such an agency can be established in any immediate future without the initiative and help of some disinterested organization.

Chinese papers are weak and dependent upon subsidies primarily because of the small advertising revenues they receive. This revenue is the financial backbone of all Western newspapers and publications. The difficulty is not alone that Chinese merchants and commercial interests have not yet learned the value of advertising but also that Chinese papers are ignorant of the processes by which advertising contracts can be secured and held. Training in journalism must do more than produce editors and reporters. If Chinese papers are ever to attain the financial independence by which alone editorial independence is possible, ad. writers and solicitors, managing editors and advertising managers must be trained.

The concentrating of attention on the practical training of Chinese men and women for work on Chinese language *newspapers* does not ignore nor discount the value and importance of periodical literature generally. But daily newspapers have the preponderant influence, a power probably disproportionate to their deserts, and it is the facts which we must take into account, not what we could wish were the facts. Furthermore, most successful writers in all phases of literature to-day "graduate" out of the ranks of newspaper editors and reporters.

The department hopes to serve a genuinely Chinese journalism. It will be worse than a failure if it seeks to transplant or superimpose Western journalism. The students will be made familiar with American and European methods for any suggestive elements which may later help them to solve their problems. We also anticipate the necessity of serving China as a whole. The traditional turning to Peking for university work will probably be accentuated in the future, particularly for graduate students.

The whole situation in China to-day seems full of difficulty, and not the least the problems inherent in the present newspaper situation. Government educational institutions are suffering from the suicidal banditry which we call civil war, causing financial shortage and uncertainty. In times of peace, they are not unaffected by the same propagandism and political favoritism which creates the anaemic weakness of the press. No one of the forty universities and colleges in Peking

has an opportunity equal to our union Christian university for building up a great school of journalism, which will be prejudiced only to the cause of the common weal.

"A pessimist is one who sees the difficulty in every opportunity; an optimist sees the opportunity in every difficulty." Christians in China to-day should rise to the challenge in these words of Bishop Thomas Nicholson for the opportunity is uniquely ours. Those responsible for shaping missionary policy have laid great stress in recent years upon the supreme wisdom of seeking to evangelize those who show clear signs of future leadership. May it not be that even greater results could be secured by giving all young Christians the opportunity of becoming leaders through making training in the vocations as well as the arts available to them?

What will it mean to the future of China if any considerable portion of her editors and publishers are Christians? It would seem that few if any more strategic opportunities confront the Christian mission forces in China to-day than of fitting graduates of their colleges and universities for leadership in the future journalism of this quarter of the human race.

The Most Helpful Books on China

L. NEWTON HAYES

IF Solomon were living to-day he would probably wish to make a revision of his famous observation about the creation of books. Instead of merely declaring that there seems to be no end of "making many books," he would very likely also express his judgment of a modern tendency in these words: "of making many book-lists there is no conclusion." In these days when the number of helpful books is rapidly increasing, and the amount of time for reading, for the average man, is becoming less and less, we find friendly people offering us lists of books to enable us more readily to select the most helpful among them and consequently to conserve our allowance of reading time. Accordingly we are treated to the "best-sellers," the "most popular books," the "little libraries," the "five-foot shelves," the "most famous books" and what not. In these pages a new list is offered and like the others that have preceded it, it has been prepared to meet a particular need.

A few years ago a study was made of "the best books" that had been written on China, and a prize was offered to the person who would send in the list, which, according to the verdict of three judges, was the best of all those submitted. The contest was very beneficial and

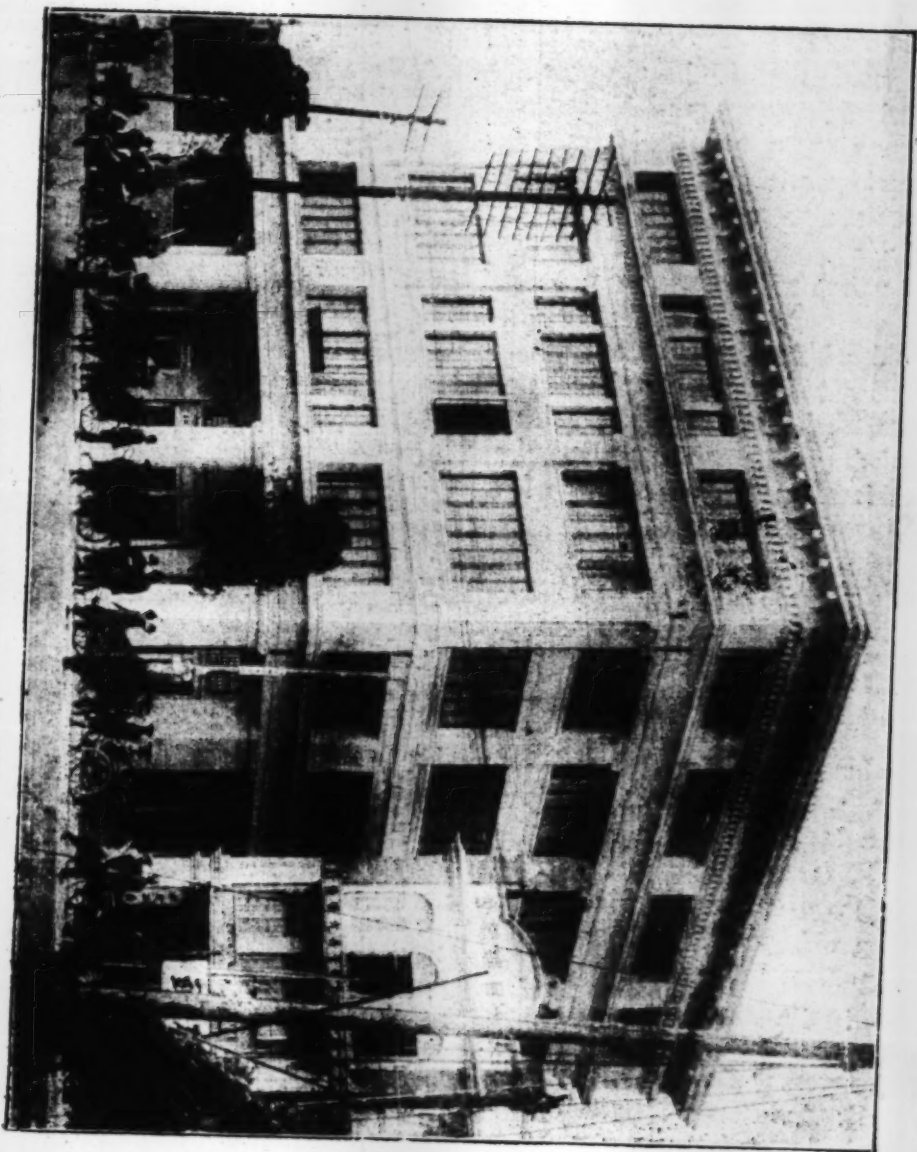
did much to stimulate among foreigners the reading of books on China. After the results of the contest were published, the writer of this article wished to see another study of this subject made from a somewhat different angle. He desired to learn what English books on China and the Chinese people have actually been the most helpful in promoting a sympathetic and correct understanding of this wonderful land and its still more wonderful people. This article is the outcome of that desire, through the co-operation of many interested men and women.

It is obviously impossible for any one person to say which are the best or most helpful books on China. He may give the names of those he likes best, but tastes and opinions and conditions differ too widely to allow him to dogmatize and to include in his statement the implication that his choice is the best for all readers. Anyone, however, can safely recommend a list of books which he has found helpful and which he thinks others should read.

Probably the most logical method to follow in attempting to discover the books which fulfil the above requirements, is to get the composite judgment of a large number of people living in different parts of China and engaged in different kinds of work. The data that is presented in this study is based upon the opinion of one hundred foreigners who have lived and worked in various parts of this country from five to fifty years and who have become well acquainted with China and the Chinese.

An informal committee made a selection of one hundred and twenty-five names of people who were believed to be careful observers and discriminating readers; men and women whose reading covers a large field and a wide range of subjects. To each one of these was sent a letter which carefully stated the purpose of the study and which requested a list of the ten books that had contributed the most fully to an accurate and sympathetic understanding of the subjects under consideration. In selecting the names of "voters" an effort was made to secure those who make it a practice to keep up their reading no matter how long they have been in China; people who have been reading the new books as they have been coming from the press and so are fully competent to judge in this matter.

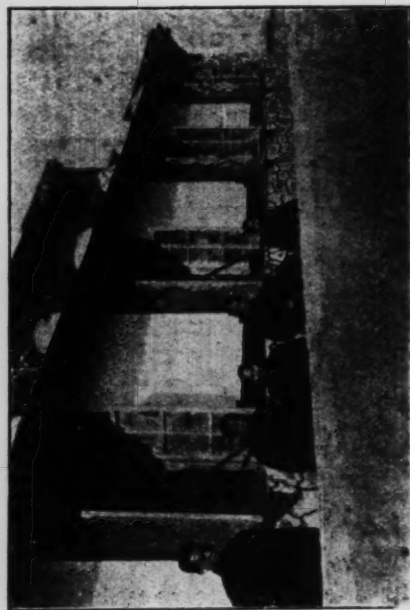
Some of the one hundred and twenty-five people whose names were selected did not reply to the request; some replied but sent incomplete answers which had to be discarded; others wrote apologetically declaring that their reading had been too limited to be of value to this investigation. These subtractions left just one hundred "voters" whose lists make up this study. A total of two hundred and eleven different titles were named on the one hundred ballots. Fourteen books had eleven or more votes in their favor, thirty had from five to nine votes each, eight books each had three votes, twenty-nine others had two votes



MISSIONS BUILDING, CANTON



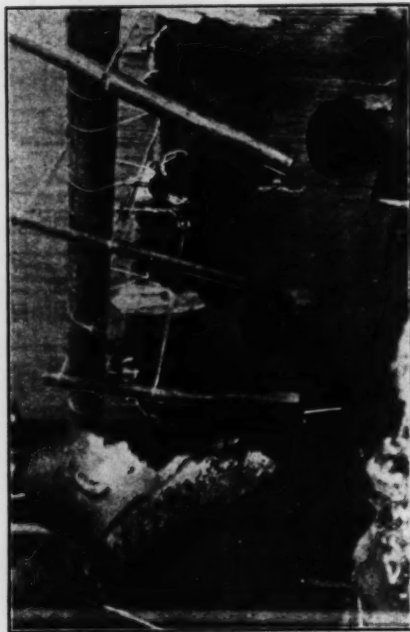
One of Mr. Sun's Evangelistic Bands



Rest Home and work room for factory workers in delicate health, in Western Hills



Mr. Sun and English Interpreter



A corner of Weaving Room. (Mr. Sun at left)

THE SANITARY RUG COMPANY PEKING

(See China Field page 338)

each, while the remaining one hundred and eighteen books each received one vote in its favor. The list below contains the forty-four books which received five or more votes each.

There are many who will argue that the forty-four listed books are not necessarily the best books on China. That supposition is quite true, and yet most of these titles have stood the test of time and use; many of these books have gone through several editions and a score of them will not be superseded in their respective fields for another decade. The books may not be the newest in the market; some may not exhibit the finest literary style, and the historic facts in others may not be up to the moment, and yet, if these books have made the richest contribution of philosophy and facts to the one hundred foreigners whose lists are included in this study, then there must be a real value in their content.

The people who complied with the request for "votes" were chiefly British and Americans. Most of them are in missionary work, but men engaged in business and in the consular service also generously responded to the letter asking for co-operation in this study. A review of the professional interests of the one hundred "voters" shows that forty-one are connected with educational institutions, twenty-four are in evangelistic work, thirteen are engaged in editorial work or other literary activities, eleven are in business, administrative positions or in the consular service, and eleven are doing so-called social or medical work. Those who sent in lists are not all living in or near Shanghai. They are scattered throughout the country in thirteen different provinces. Thirty-two missionary societies and institutions are represented.

The book which stands at the top of the list of two hundred and eleven different titles was listed by sixty people. It is a remarkable fact that the author whose book heads the list with the greatest number of votes, has the additional honor of having written the book which stands in the second place. It is perhaps not surprising to find these books at the top of the list, when we recall that the first is in its thirteenth edition and the second has been reprinted eleven times. Three other titles of this venerable writer, Dr. Arthur H. Smith, also appear upon this list. Dr. Herbert Giles of Cambridge has three books among the forty-four, while Dr. W. A. P. Martin, Bland and Backhouse, MacGowan, and Morse each wrote two of the books. The authorship of the majority of the listed titles is almost equally divided between British and American writers.

The books which had five or more votes in their favor are as follows:

1. Chinese Characteristics	..	..	A. H. Smith	..	..	60
2. Village Life in China	..	..	A. H. Smith	..	..	49
3. The Changing Chinese	..	..	E. A. Ross	..	..	46

4.	The Middle Kingdom	S. W. Williams ..	46
5.	China: An Interpretation	J. W. Bashford ..	45
6.	China Under the Empress Dowager..	Bland-Backhouse ..	43
7.	The Religion of the Chinese ..	J. J. M. Degroot..	33
8.	A Sketch of Chinese History ..	F. L. H. Pott ..	26
9.	Lore of Cathay	W. A. P. Martin ..	20
10.	The Three Religions of China ..	W. E. Soothill ..	18
11.	Cycle of Cathay	W. A. P. Martin ..	15
12.	A History of Chinese Literature ..	H. A. Giles ..	14
13.	Chinese Classics	J. Legge ..	14
14.	Annals of the Court of Peking ..	Bland-Backhouse ..	11
15.	Encyclopedia Sinica	S. Couling ..	9
16.	Outlines of Chinese History ..	Li Ung Bing ..	9
17.	Chinese Proverbs	A. H. Smith ..	9
18.	Life of Hudson Taylor	Howard Taylor ..	9
19.	A String of Chinese Peachstones ..	W. A. Cornaby ..	8
20.	Travels of Abbe Huc	W. Hazelitt ..	8
21.	Farmers of Forty Centuries ..	F. H. King ..	8
22.	Peking: A Social Survey	S. D. Gamble ..	7
23.	The Development of China	K. S. Latourette..	7
24.	Pastor Hsi	Mrs. H. Taylor ..	7
25.	China Year Book	H. G. W. Woodhead ..	7
26.	Things Chinese	J. D. Ball..	6
27.	Peking	J. Bredon ..	6
28.	Social Life of Chinese	J. Doolittle ..	6
29.	Civilization of China	H. A. Giles ..	6
30.	Contemporary Politics in the Far East	S. K. Hornbeck ..	6
31.	Imperial History of China	J. MacGowan ..	6
32.	Lights and Shadows of Chinese Life	J. MacGowan ..	6
33.	International Relations of the Chinese Empire	H. B. Morse ..	6
34.	The Trade and Administration of China	H. B. Morse ..	6
35.	China Mission Year Book	N. C. C. ..	6
36.	Geography of China	L. Richard ..	6
37.	R. A. S. N. C. Journal	R. A. S. N. C. ..	6
38.	China from Within	C. E. Scott ..	6
39.	The History of China	D. C. Boulger ..	5
40.	Strange Stories from a Chinese Studio	H. A. Giles ..	5
41.	Chinese Superstitions	M. Kennelly ..	5
42.	China in Convulsion	A. H. Smith ..	5
43.	The Uplift of China	A. H. Smith ..	5
44.	Marco Polo	Henry Yule ..	5

The books which had the highest number of votes seemed to fall naturally into nine classes or groups. These are printed below, each with a number that indicates its position or rank in the first list.

I. HISTORY:

A Sketch of Chinese History	8
Outlines of Chinese History	16
The History of China	39

Imperial History of China	31
The Development of China	23
China in Convulsion	42
China Under the Empress Dowager	6

II. GENERAL AND DESCRIPTIVE:

China: An Interpretation	5
The Middle Kingdom	4
A Cycle of Cathay	11
The Changing Chinese	3
The Lore of Cathay	9
Farmers of Forty Centuries.. .. .	21
Peking	27
Peking: A Social Survey	22
Annals and Memoirs of the Court of Peking	14

III. GEOGRAPHY AND TRAVEL:

The Geography of China	36
Travels of Abbe Huc	20
Marco Polo	44

IV. POLITICAL RELATIONS AND FINANCE:

Contemporary Politics in the Far East	30
International Relations of the Chinese Empire	33
The Trade and Administration of China	34

V. CUSTOMS AND MANNERS:

Chinese Characteristics	1
The Civilization of China	29
The Social Life of the Chinese	28
Lights and Shadows of Chinese Life	32
Village Life in China	2

VI. LITERATURE:

A History of Chinese Literature	12
Chinese Proverbs	17
A String of Chinese Peachstones	19
Strange Stories from a Chinese Studio	40
The Chinese Classics	13

VII. RELIGION:

The Religion of the Chinese	7
The Three Religions of China	10
Chinese Superstitions	41

VIII. MISSIONARY WORK:

The China Mission Year Book	35
The Life of Hudson Taylor	18
Pastor Hsi	24
The Uplift of China.. .. .	43
China from Within	38

IX. REFERENCE WORK:

Things Chinese	26
Encyclopedia Sinica	15
The China Year Book	25
The R. A. S.—N. C. B. Journal	37

After completing the study of the lists sent in by the one hundred readers, the writer called upon the managers of the three Shanghai book stores that sell the largest number of English books on China, and asked each one for the names of the ten titles that have had the best sale in the last twelve months. The thirty names thus secured have been arranged in three groups; the first group containing those titles that were found in all three lists, the second those found in two lists, and the third group consisting of the books indicated by only one manager. The study showed a total of nineteen different titles in three classes as follows:

I. BOOKS NAMED BY ALL THREE MANAGERS:

1. A History of Chinese Literature.. Giles
2. Chinese Characteristics Smith
3. Village Life in China Smith

II. BOOKS NAMED BY TWO MANAGERS:

1. Annals of the Court of Peking.. Bland and Backhouse
2. China: An Interpretation .. Bashford
3. China Under the Empress Dow-
ager Bland and Backhouse
4. Peking Bredon
5. The Three Religions of China .. Soothill

III. BOOKS NAMED BY ONLY ONE MANAGER:

1. A Sketch of Chinese History .. Pott
2. China from Within Scott
3. China in the Family of Nations.. Hodgkin
4. China Mission Year Book .. N. C. C.
5. China of the Chinese Werner
6. China Year Book Woodhead
7. Chinese Art Bushell
8. Commercial Handbook of China Arnold
9. Myths and Legends of China .. Werner
10. Picturesque China Boerschmann
11. Strange Stories from a Chinese
Studio Giles

Although many hundreds of different titles have been published in the English language since the first contact of Western nations with the Far East, yet most of these books are of a general and introductory nature. To-day there is a tremendous need for more books on specific and restricted subjects. This need constitutes an opportunity for expression to scores of foreign residents in China who are interested in

serious investigation and study of various phases of Chinese life. Every such person has a contribution to make in his favorite field and, if he will but give the time and patience to the endeavor, he can render to the next generation a contribution in kind for what has come to him from others who have gone before. We all owe a lasting debt of gratitude to those men who spent many years in close contact with Chinese life and civilization, and who did their best to interpret to us what they saw and heard and felt.

What the Average Student Thinks About Christianity*

ELEANOR MACNEIL

THIS is simply a report of what has been told me by a great many girls whom I have asked "What does it feel like to be 'religiously educated'?" The consensus of opinion shows a good deal of similarity.

Students seem a good deal confused as to what it is all about. They often do not have their conception of Christianity arranged with any sense of proportion. It is a long series of beliefs: or a long performing of good deeds. There is not a sufficiently clear realisation that it is a relationship with God—a living, growing thing.

Jesus has not as outstanding a place in their minds as we probably think our teaching is giving Him. He is not the culmination of a great process: He is a link in a chain. He is not the compelling, creative, attractive real person. He is Saviour and perfect, but not intensely interesting. A student has sometimes named Moses or Abraham as the most important figure in the Bible "because he began things." Revelation has been named as the most important book in the Bible "because it is the last." I have hardly ever had a student tell me that the Gospels were her favourite part of the Bible. They are often mentioned late in the list of interesting books: Proverbs has come ahead of the Gospels in several cases.

Far too many students say they do not care for God, and here the blame is obviously ours because of the incoherent way in which they are introduced to Him. We assume too much an ability to correlate different phases of truth. This may be possible with our young people at home who have a background of knowledge to work from. But here if a student begins the study of Christianity with Judges or Samuel, we cannot expect her to relate that God to the God of love of whom she hears on Sundays. The failure to give new students a preliminary idea of the Bible and Jesus' place in Christianity is the cause of much confusion.

* Notes of an address given to the East China Educational Association by Eleanor MacNeil, Y.W.C.A. Student Secretary.

By an over insistence on attendance at meetings, church, chapel, etc., we are running the risk of making a lot of little Pharisees, who put great emphasis on the value of outward forms, while their spirit may be in direct opposition to Jesus' teaching. For a good many more students than we think, Christianity is a doing and an observance, instead of a thoughtful commitment to Jesus' way of life.

There is a good deal of incoherence in the conception of Christianity. We pour in so much, and give too little place to the students' own expression. Often our graduates have passed right through our schools without ever having to try and state to themselves the great truths of our religion. They can answer direct questions on the Bible but they do not know how to explain the great central facts of the Christian faith. Perhaps this may seem a good deal to ask of immature minds, but the habit of trying to comprehend and express, as far as their experience allows, the faith that is in them, is one on which we seem to put too little value. It is these immature young minds that are going to have to bear the impact of the Anti-Christian Movement, and an ability to answer questions on St. Paul's missionary journeys is not going to be enough.

Girls have told me many times that they feel the value of special evangelistic meetings, but feel that they are often too unrelated to the rest of the religious work of the school, or too emotional, without enough preparation and follow up. We seem to give the impression that we are satisfied when we get students through the door of the fold into church membership, and are ready to use almost any means to get them there; though they may be without enough understanding of what they are committing themselves to, and without the vaguest idea of the value of the Sacraments or the reason for the Church. The whole business of entering the church needs reconsidering in the light of the psychology of a young student. Most girls have said that the pastors asked them only conventional questions, and gave them little help in the step they were taking. They also say that the questions asked are all concerned with belief, not life. "Do you believe?" To say yes is simply not true where there is no comprehension. Some girls have said that they would prefer to stand up in front of people and say "I take Jesus for my Saviour and Guide, and will follow Him all my life."

There seems to be a general feeling that eleventh hour pressure to become a Christian is not fair, hardly "sporting" so to speak! The student has been in school for years and knows that everyone is expecting her to accept Christianity: she is fond of her teachers, and does not want to grieve them by graduating without joining the church; all the rest of the school have their eyes on her, and she is sometimes in her last three months just crowded to the wall, says: "Alright, I believe"; sees everyone rejoicing over her, knows that in her heart she has done

a dishonest thing, and leaves the school with that for her last experience, to drop directly out of touch with all Christian things. This is a verbatim account given by a thoughtful girl of her own experience. It should make us stop to think whether our aim is to see a student in the Church or to have her honestly understand and gladly accept Christianity.

So many of these mistakes could be cleared up if only teachers had more time to spend personally with their students. All of these puzzle-ments have emerged in the course of ordinary conversation, and could have been explained long ago if only we were not all too busy to accomplish our chief aim.

What Students Are Reading

A QUESTIONNAIRE on Religious Education was sent to the junior and senior students in fourteen mission colleges and universities. Replies were received from eleven of these institutions. The investigation covered various aspects of the problem and the replies were published in "The Life," February, 1925. We quote those sections that indicate what students are reading and finding to be of help in the development of their religious lives—Ed.

"B.—Please write out the names of books and of their authors which, you think, according to your own experience, have been helpful to your religious life."

They are:

1. 莊子 Doctrine of Chuang-tze
2. 老子 Doctrine of Lao-tze
3. 四書 Four Books
4. 天路指南 The Traveller's Guide—J. Darroch
5. 信仰的意義 Meaning of Faith—富司迪 H. E. Fosdick
6. 道之粹 Interpretation of the Truth—謝虛隱 H. L. Zia
7. 科學與宗教 Science and Religion—胡毅遠 K. Y. Woo
8. 新宗教觀 Views on New-Religion—簡又文 Y. W. Kien
9. 聖經 Bible
10. 天路歷程 Pilgrim's Progress—W. C. Burns
11. 闢邪傳 "Pi Hsi Chuan" (Attacks on Heresies)
12. 耶穌言行錄 Historical Life of Jesus—F. Rawlinson and Chen Chun-sheng
13. 使徒傳記 Si Tou Chuan Kee (Apostles' Biographies)
14. 善惡果 Shan Ao Bau (Goodness and Badness)
15. 基督神蹟 Life and Teachings of Jesus Christ—賈玉銘 Rev. Chia Yu Ming
16. 神道統論 Theology—赫士 W. M. Hayes
17. 泰西五十軼事 Fifty Famous Stories—王完白譯 translated by Y. P. Wang
18. 祈禱發微 The Meaning of Prayer—H. E. Fosdick
19. 完人之範 The Manhood of the Master—H. E. Fosdick

20. 幼女遇難得救 記 Wide, Wide World—Mrs. MacGillivray
21. 擇業要覽 Choosing a Life Work—H. L. Zia
22. 有神驗 Glimpses Into Spiritual Mysteries—Hang Hai
23. 證道集 Reasons for Christian Faith—H. L. Zia
24. 天國偉人 Great Man in Kingdom (Tien Kuo Wei Ren)
25. 修學一助 Hsiu Hsueh I Chu (A Help to Study)
26. 五更鐘 Wu Ken Chung (At Five O'clock in the Morning)—亮樂月 L. M. White
27. 不可思議之思義 From the Seen to the Unseen—亮樂月 L. M. White
28. 金錢與人格之關係 Relation between Money and Personality—李厚德 H. T. Lee
29. 司牧真規 Pastoral Theology—W. M. Hayes
30. The Manhood of the Master—H. E. Fosdick
31. My Councillor—Henry Frowde
32. A Social Theology of Religious Education—G. A. Coe
33. Pragmatism—W. James
34. The Will to Believe—W. James
35. The Varieties of Religious Experience—W. James
36. Life's Basis and Life's Ideal—R. Eucken
37. The Life of the Spirit—R. Eucken
38. The Truth of Religion—R. Eucken
39. The Meaning and Value of Life—R. Eucken
40. Things to Live For—J. R. Miller
41. Principles of Moral Philosophy—Paulsen
42. Paradise Lost—J. Milton
43. Pilgrim's Progress—J. Bunyan
44. What Does Christianity Mean?—Faunce
45. Principles of Jesus—Robert E. Speer
46. The Survival of Man—Sir Oliver Lodge
47. The Imitation of Christ—Thomas A. Kempis
48. The Way to Personality—G. B. Robson
49. Social Teaching of Prophets and Jesus—Kent
50. The Student Life of Jesus—Gilbert
51. Evolution of Hebrew People—Wild
52. The Old Testament in the Life of To-day—Rice
53. Life and Teaching of Jesus—Kent
54. The Spread of Christianity—Hutchinson
55. The Bible—Its Nature and Origin—Todd
56. Fight for Character—King
57. Marks of a Man—R. E. Speer
58. The Meaning of Faith—Fosdick
59. The Meaning of Prayer—Fosdick
60. The Meaning of Service—Fosdick
61. The Enrichment of Prayer—Porter
62. Jesus in the Experience of Men—T. R. Glover

"C.—Please write out the names of periodicals and magazines which, you think, are most helpful to your religious life."

Answer:

1. 青年進步 Association Progress—National Y.M.C.A.
2. 生命月刊 The Life Monthly—Peking
3. 靈光 The Spiritual Light

4. 晨星報 The Morning Star
5. 新生命 The New Life
6. 通問報 The Christian Intelligencer—Shanghai
7. 真光報 The True Light Review—Canton
8. 真理週刊 The Truth Weekly—Peking
9. 興華報 Chinese Christian Advocate—Shanghai
10. 神學誌 Theological Journal—Nanking
11. 婦女雜誌 Ladies' Journal—Shanghai
12. 女界報 The Woman's Messenger—Shanghai
13. 內國佈道會的報告 Report of Chinese Home Missionary Society
14. 時光月報 "Si Chao" Monthly
15. 福音鐘 Gospel Bell
16. 明燈 Bright Lamp
17. 公理會月報 Monthly of Congregational Church
18. 靈聲 Spiritual Voice—Yunnan C.M.S.

"D.—What is your criticism of books and magazines published by Missions and Churches in China?"

Answer:

1. Too much theoretical material and too little practical
2. Lack of material of stimulating religious thought
3. Publications not widely distributed and lack of method for expanding circulation
4. Kinds too few
5. Literature is not highly emphasized and art of writing is not good
6. Lack of those publications readable by women and children
7. No book or magazine especially for those who have received advanced education; literature of such publication should be book-style or Wenli
8. Lack of material dealing with other kinds of religions or comparison of Christianity with other religions
9. The publications should ask students of Christian universities and Theological seminaries, to express their opinions by their contributed articles
10. Many articles and records are ignorant and full of nonsense and superstitions
11. Too many translated articles and lack of original work
12. Only take care of introducing Western Culture into China while forgetting to preserve Chinese original culture
13. Lack of articles on social problems and human life
14. Over-emphasis on religion
15. Sphere of "Truth Weekly" and "The Life Monthly" should be enlarged, and they should not be owned by a few people
16. Lack of daily newspaper
17. Material of Anti-religion is not allowed
18. Thought too old, unable to assist in the settlement of religious problems, nor improve readers' belief or confidence
19. No poetical publications
20. Lack of impressional or emotional writings
21. Translation is not good
22. Articles mostly have the character of attacking other religions
23. Lack of articles and plans of uniting all Missions and Churches throughout China
24. Lack of writings of religious experience
25. No good articles on Christian apologetics
26. When speaking on the principles of Christianity, scientific method is largely lacking

Christian Literature

A SYMPOSIUM

SEVERAL weeks ago the editorial board of THE CHINESE RECORDER sent out several questions to some of the missionaries in China who are especially interested in the production and distribution of Christian literature. Some answers to the questions dealt almost entirely with tracts. The editorial board understood the inquiry to concern books or pamphlets and not what is generally known as tracts, therefore such replies are not considered in detail in this symposium. We are giving herewith a summary of the replies received.

The first question was: *What are the outstanding obstacles to an aggressive Christian literary campaign in China?*

One reply is as follows: "The outstanding obstacle is the small number of Chinese Christians who are able to produce Christian literature of a satisfactory kind, and the fact that most of those who are thus able are so tied up with other work that they are not free to take the time which is necessary for good writing."

On the other hand, several other correspondents were of the opinion that the sort of books we need will never be produced by men who are told, "we need such and such a book. Go to and write it." The sort of literature we need is that which grows out of the life and work of men who are right up against the problems with which we are endeavoring to deal.

Another writer says, "The outstanding obstacles are lack of courage or lack of funds to publish some of the more modern books and indifference as to the matter of distribution, both upon the part of missionaries and Chinese leaders." As an offset to that modernist point of view, another correspondent says, "The great obstacle is lack of suitable books and tracts dealing with Bible themes and of biographies of such men as Burns, Baller and Nevius."

Finally, a man who has had large experience says, "The major part of Christian literature of Western lands falls under the heading of Devotional Literature and it is not possible that in a community where the devotional life has not been largely cultivated, there should be a great demand for Christian literature. The deepening of the spiritual life of the average Chinese Christian would have a wonderful effect on the sale of Christian books."

The second question was: *What is the trouble with our present supply of Chinese Christian literature?* To which one writer replies, "The present supply is poor in quality, too often untrue to the Word of God, not lit up with fire from Heaven, and some of it written and printed as prizes for sums of money, commercializing Truth."

Another writer says concerning the present supply, "It is too foreign in its expression, illustrations and method of presentation, generally written in a style not acceptable to the critical reading public of to-day. There has not been adequate training of Chinese literary workers. A beginning is being made, but only in a very few centers. Furthermore, out of the large expenditure of money for foreign missions entirely too small an amount is available for Christian literature."

Several writers point to the same difficulty and it is very evident from some statistics received that really a very small percentage of the total missionary budget for China is devoted to the production or distribution of literature.

A third writer points out that, "There is too much of it on the shelves of our bookshops or tucked away in our missionary studies awaiting a convenient season in which it may be sold or given away."

Still another correspondent thinks that "This question assumes what many take for granted that the societies publishing Christian literature are in a state of suspended animation. I cannot give figures for all the societies, but taking the Tract Societies and the Y.M.C.A. for which I have figures, I would say that the supply of Christian literature is in a fairly healthy state."

The third question was: *What criticisms are to be made of*
(a) *Our methods of distribution?* (b) *The content of Christian literature?* (c) *The form of Christian literary output?*

One man is of the opinion that the first requirement is to secure a literate church. No method of distribution will be devised that will sell more books until more church members have learned to read and have developed a taste for reading.

Another correspondent says, "Books cannot be sold by notices in papers nor by letters nor folders. People want to *see* books. We must devise some method by which new books are scattered widely in small shops in every important center, and are put on tables at every conference. Of course, with this a still more intensive campaign of advertising must go on."

Still another man who has had large experience says that no amount of advertising will avail. He thinks "The major difficulty is probably that there is so little that is satisfactory for distribution. The Seventh Day Adventists have been more efficient, so far as I know, than any others in getting their literature out. They have put more brains into it than any other group."

As to the content, it is said by one, "It is too foreign. There is not sufficient Chinese advice in regard to books that are translated and too much translation with too little original writing."

A report from the Y. W. C. A., voicing much the same sentiment, says, "It is felt that too large a proportion of translations will stifle genuinely Chinese expression through publications."

Another missionary who has had a wide experience in evangelism says, "In my opinion the content of our Christian literature is too foreign and too orthodox. Much of it is dead."

As to form, one writer says, "If it refers to paper and binding, it can only be improved when there is a reading public which is willing to pay for good books."

The fourth question was: *How can we correlate Christian publishing efforts so as to avoid waste of time and money and loss of forcefulness?*

One missionary thinks this question could be solved if all Christian publishers would loyally support the China Christian Publishers Association. Another says that the theological controversy has complicated the matter very much and he thinks the first step toward a united and more efficient effort would be "to have a group of mission boards who are sufficiently alike in their understanding of Christianity, willing to co-operate in the production of literature, pool their money for this purpose and study how best to use such funds as they have. There is certainly room for at least two such groups, the one taking a tolerant position to the varying types of literature by looking primarily to the better educated classes in China, the other meeting the need of a literature for the more conservative group."

The fifth question was: *How can the Christian forces lay hold of literary ability and interest among the Chinese?*

One answer is, "Subsidize some live group of Chinese who could have liberty. I think there should be no foreigners connected with such a group."

The Y. W. C. A. is deeply concerned in what it considers "The far more fundamental matter of the preparation in the colleges through the Departments of Chinese and English Literature, of Journalism, etc., of an increasing number of Chinese women students who will consider literature as a whole or at least as a part time profession. This will, of course, take a long time and throws one more heavy burden on the few Christian institutions of college rank which are open to women."

The correspondent having perhaps the largest experience along this line has answered as follows:—"Under this question there lies a serious fallacy. The production of Christian literature is on a different plane from that of all other matters. You can tell any man of sufficient ability to go ahead to write a book on some electrical problem or method of surgical treatment. He can collect his material and write. But what-

ever gifts a man may possess as a writer you cannot tell him to sit down and write a Christian book. No such book has ever been written in any language by a man who was employed to write. Literary gifts will have to be developed in the field of journalism or by occasional essays in magazines, and then when a theme takes possession of a man who has already developed his gifts a Christian book will be produced."

A third correspondent has in mind subsidizing certain men who have already begun in the midst of their active lives to produce books of value. He says, "This can best be achieved by showing that one means business through entrusting funds at the present time to the literary organization which Prof. T. C. Chao and Wesley Shen with the Yenching University group are undertaking to develop. Five thousand to ten thousand dollars gold a year placed in their hands at the present time would not only secure the publishing of not a few books by some of the ablest Chinese in the Christian Church to-day but would itself encourage and call forth literary talent from amongst the Chinese by showing them that they are trusted and that the missionary societies which have money are prepared to give carefully chosen men whom they trust a rather free hand in determining the kind of literature which they think is most needed at the present time."

The final question was: *To what extent are the missions taking the literary challenge and opportunity seriously (a) In the apportionment of funds? (b) In the assignment of workers?*

It seems to be the general opinion that the various missions are not taking the literary challenge and opportunity nearly seriously enough. They seem to be only "mildly interested." One man says, "There should be an effort made by which within a limited period of years at least 5% of the total expenditure for China missions should be made available for literary work."

Another points out that the R. T. S. for China is striving to raise the modest sum of \$25,000 to celebrate its jubilee which falls next year and says, "If the mission boards in Central China whose members have benefited by the society's work during the fifty years of its existence were to make it a gift of the whole sum asked they would be only repaying a very little of the debt they owe."

Still another writer says, "It seems to me a tragedy that working, as we are, in the midst of a people that regards learning so highly, and a nation which is undergoing one of the most terrific literary revolutions of history we are doing so little and have, comparatively speaking, so small a part in the present intellectual renaissance. It should be noted in this connection that the missionary movement has been one of the great factors in stirring up this revival. Having stirred it up many of us lack the vision or the courage, or both, to follow up the gains. The

demand for intellectual and spiritual courage is too great and the risk of actual sacrifice, so far as standing in a Christian community is concerned, is too real. And so men hesitate to act in the face of the most marvellous call to Christian thinking and Christian writing that missionaries have ever heard in this land of the great Sages."

Christian Literature—The Lessons of Experience

EVAN MORGAN

IT is the fortunate lot of the writer, in looking back over a long span of missionary life, to remember that from the earliest days he came into contact with producers of literature. The first missionary met in China was Dr. Faber, the scholar and the author of many Christian books. Being a member of the Baptist Mission I was nurtured in the atmosphere of literature and thus early received the lesson that books were an important factor in the Christian propaganda. Further our pioneer missionaries, Timothy Richard and Alfred G. Jones, were lifelong advocates of the use of books in spreading the Gospel. It may not be well known, or it may now be forgotten, that the church in Shantung owes a lasting debt to Mr. Jones for his work in preparing books and encouraging others to do so, for the enlightenment and nurture of the infant church. Amongst his manifold labours he never neglected this side of his work. He was ably seconded by Pastor Ching and others. There was a happy co-operation of foreign and indigenous producers which made available a rich provision for the grounding of the young church in Christian truth. Such happy first impressions were continued by the study of such massive books as Dr. Williamson's "Life of Christ," Faber's "Civilization," and the study of native literature which was encouraged by the Mission. The distribution of books formed an important part of missionary life. The books supplied by the Presbyterian Press and the Literature Societies provided us with ample and varied materials for the supply of the needs of the work. In those early days those who were in the interior could never be too grateful to these societies for the help they rendered. The same, I think, has been true all along. The avidity with which native scholars pored over the books that came from Shanghai, during the awakening of 1900, and the respectful attention paid to the names of the late Drs. Allen, Richard and others left a memory of the value of literature, not only in the advancement of knowledge, but also in creating international friendships. The late Dr. Duncan and the Rev. A. G. Shorrock made great use of the books available both for instruction and the dissemination of new ideas.

The practical experience gained then proved of great value when the

writer came into closer touch with the production of literature on joining the Christian Literature Society. The Society was then known as the Diffusion Society, whose main object, in those days, was the preparation of books to open up the minds of the literati to Western culture, in order to bring their own country more into line with the great countries of the world. Possibly that time has passed, and the age for the distribution of general literature must give way to the more limited and definite object of the preparation of literature dealing more specifically with Christian culture. That this is so may be shown by a glance at the catalogue of the books published by the Society within the last decade. There is no such need now, as there was in former times, to prepare literature on general subjects, since the great publishing houses which have sprung up within recent years amply supply such needs.

In looking backward over a long period, experience supplies many lessons that are useful for to-day. First of all we may glance at the difficulties that always faced us. One, of course, was that of selecting the books that should be prepared, and the other was the style of the writing. In earlier days only the high style appealed to the scholar, which at once made it difficult for the ordinary man to read the books. More recently many books have been put in Mandarin. This again did not seem to meet with entire approval, since the Southern people were not well versed in that script. Just at the present time, on the other hand, Chinese opinion seems to veer towards simple Wenli. Probably this will be the best solution of a perennial problem that all books should be in a simple wenli style of the best quality possible. Here again the difficulty lies in obtaining writers. This is not such an easy matter as some people imagine. Indeed it is one of the greatest obstacles facing all Literature Societies. In the matter of style the scholar is very fickle. What seems good to some is condemned by others. It is only the master of style like Liang Ch'i Ch'ao that can weather the storm of criticism. When these things are remembered the producers of literature need the consideration and the sympathy of the public.

Another difficulty is the inherent conservatism of the readers. A few only of those who could read ventured to handle a book turned out by the foreign press. If it smelt, in the least, of alien odour it was at once cast aside as poisonous. A still greater difficulty was, and is, the illiteracy of the Christian community, for which much was prepared, but of which little use was made. It was not that the words were unintelligible, but that the mind was not trained. There is much in the habit of mind. And, for the most part, the community was not accustomed to read and think. The habit of mind, necessary to the appreciation of books, was not formed. Probably this will soon be a thing of the past, thanks to the laborious work of the educating agencies of the missions and others. All this will be of much help to producers

of books who have now much anxiety over what they prepare lest it be in vain.

Again Literature Societies have had to contend with the apathy of missionary workers who did not realize what an instrument they had at command to further their work in the books and tracts at their service. Missionary Boards, too, who were generous in their grants, overlooked this branch of missionary operations. Except the generous support extended by a few far-seeing societies the contributions for literature have been meagre and stinted. However it is to be hoped that this defect is, too, a thing of the past; for there are signs that the Home Boards and the N.C.C. are taking up the question in earnest. And it is to be expected that the workers scattered over the wide field will feel the responsibility of distributing books that impart weighty thought, as well as literature touching on the lighter and more ephemeral side of life. What a joy and comfort this would be to those who are engaged on the work of production.

Probably the matter of distribution has been one of the most difficult problems of the past, and it has not been fully solved to this day. The increased postal facilities have done much to help. It is now possible to send parcels to the most distant parts, and that expeditiously and safely. The Literature Societies have done their best in broadcasting information about the books published. Catalogues have been sent out periodically to most mission stations, and special sheets have been widely scattered from time to time advertising new books, and offering special terms to schools and other institutions. No branch has been neglected: and selected lists have often been sent out suggesting special lines for pastors and teachers and others. Advertisements have been inserted in the leading periodicals. Dr. MacGillivray has devoted much attention to this phase, and the Christian Literature Society has devised a plan by which it is possible for buyers to see the books before they are bought in any quantity. The plan is simple. Subscribers of \$5 a year, or a life membership for \$50, are enrolled as members and each subscriber is entitled to receive a sample of the new works issued to the value of \$7 annually. This method has been successful and is appreciated by the growing number of subscribers. All these methods have been of service, nevertheless the problem has not been fully solved. Yet it must not be concluded it is impossible of solution. With sympathetic co-operation and an understanding of the situation, combined with the growing interest in the matter on the part of all missionary organizations, as well as a growing demand in the Christian community itself, will do much to solve the difficult question of distribution. It must not be forgotten that the literature societies constantly keep up an active and vigorous campaign to make their wares known to the public. It is further to be hoped that the present discussion will stimulate many to think on the question and to contribute to the solution of this intricate subject.



Building a door into the Chapel.



The Chapel in the background completed.

PRESBYTERIAN CHURCH BEGINNINGS IN YUNNAN



Photo by W. R. North

Tsakulao Lamasery (West Szechuen).



Photo by W. R. North

On the way from Weichou to Lifan in the Ch'iang country showing where the road is cut through the solid rock.

With regard to the present supply of literature and its content, observation has taught the writer that there is much ignorance abroad concerning this. Much of the criticism as to inadequacy and imperfection is just. No one would wish to maintain that there is no room for improvement and advance. There is much room: and none, perhaps, will more readily acknowledge this than the producers themselves. Nevertheless a great beginning has been made. From the early days of Milne, Williamson, Faber, Nevius, Allen, Griffith John, to the present, a rich store of valuable material has been prepared. In the face of much discouragement producers have toiled on preparing books to meet the varied needs of the hour. Much may be out of date, yet a perusal of the catalogues of the Societies will prove that a large and rich supply is available for the missionary worker. Consider, for example, the catalogue of the Christian Literature Society. It contains books for boys and girls: for men and women: for the pastor and the teacher: for the student and the thinker. No side of the culture of life has been overlooked. There is music: books of stories: books on peace and politics: a series of biographies of great men: books treating of social and political life: economics and the science of government have not been forgotten: and above all a fairly large library dealing with the Christian life in its manifold aspects has been furnished. Commentaries are being published that should prove of great help; and there are other books dealing with the trials of faith in view of current scientific ideas. There are sermons and manuals to help the sermon maker.

It may be thought that these are not indigenous enough: that they are of foreign manufacture. To a great extent this is true. At the same time this does not invalidate their utility. For they deal with universal truth, truths that appeal to the foreigner and the Chinese equally. The west has a store of experience to give the Chinese; and the rich and varied background of world Christianity will help to lay a strong foundation for the young church of China, where Christian experience is meagre, spiritual forces are weak; and it would be too much to expect a rich flow of literature from its members, at the present stage. Those that do write have been trained abroad and they would naturally draw on the stores provided by the church elsewhere than in China. The Christian Literature Society has always encouraged indigenous talent. It has writers on its staff who have done some original work, and, it has always welcomed manuscripts from outsiders and published such books as seemed suitable. But there is a dearth of available talent. It has also diligently sought for promising writers, but without much success. It may be that so far there have been few who have become possessed of a message. The beauty of the Christian life, its inspiring spiritual promises have not taken hold of individuals. We may be well assured when that comes about that there will be no need to look out for

capable and indigenous writers: they will speak and they will write the thoughts that burn within, in words that breathe life. There is a prevailing opinion that because foreign funds are not allocated for the service of native talent, therefore native talent refuses to act. This is an injustice as well as a fallacy. The schools may train a stylist but it can never create literature. The Indian Sadhu writes because he must: he has a message. And so it will be in this country. An artificial production is to be avoided. The time will come when inspired Chinese will supply a profusion of literature for all the needs of the church. Until then let us look on the matter sanely and wait with patience. But what shall be done in the meantime?

1. Let an Advisory Board be constituted, composed of leading men all over China, who shall give continuous thought to this question, studying the needs of the community and suggesting books that they think will be helpful, or subjects that they consider useful. These scattered members could work through a secretary located in Shanghai, who would be supported by a local Committee. The Secretary would consult existing societies as to the preparation of such literature as is finally decided upon.

2. Missionary Boards should give the same attention to literature as they do to any other branch of the work, and apportion funds and men to carry on the work. The expense need not necessarily be great, and the men engaged in the production need not be many. The workers in the field should also consider more seriously what use could be made of the literature provided, and study the needs of the constituency and the adaptability of the books provided, and fit these to the work within the church; and especially for presentation to the scholarly readers of the neighbourhood. There is far too little attention paid to this matter at present.

3. An appeal should be made to the indigenous church in China to encourage its members to literary activity, and to establish its own Literature Society.

4. Denominational literature to be encouraged as such often brings out phases of doctrine that otherwise would be neglected.

5. Existing Societies to be adequately manned and the contributing Boards to have a voice in their policy. This could be done through a representative Board in China.

6. In a country of such extent as China it does not seem desirable to centralise the business of distribution in one place. Bring those that exist into a better state of organization.

Home Study for Chinese Christians

S. J. GARLAND

“**A**RMIES must have Leaders, but battles are won by the rank and file.” Would not more battles be won by the “rank and file” of the church in China if they were more thoroughly trained in the art of wielding the “Sword of the Spirit, which is the Word of God”? Well nigh half the church members in this land do not possess the sword because they cannot read the Word, and a large proportion of the remaining half possess the sword without knowing how to use it.

How to accomplish this work of equipping the rank and file to take their full share in the battle with sin and superstition and all that opposes the winning of men and women for Christ, is surely one of the most important questions before Christian workers in China. By far the greater half of Christ's army in this land is out of the fighting line, cannot something more be done to arm and train them for the conflict?

Those who realize the urgency of this question and the difficulty of securing a Bible reading church, may be interested to hear of a course of Home Study which has proved most useful in the province of Kansu, not a few are now doing active service in the fighting line, who were amongst the ineffectives until the work of this course stirred them up and taught them to take their share in service and witness-bearing.

The course mentioned above was at first intended only for women and was prepared by a committee appointed by the first United Conference of Christian workers, held in Lanchow, in 1918. After six years of successful work the chairman of the Standing Committee appointed by the conference, presented a report at the second Kansu Conference (1924) which was received with much interest and approval.

The report showed that, 91 women, representing a number of widely scattered stations, had passed the first examination of the course, 64 had taken the second, while 31 had passed four examinations, gained diplomas and graduated from the first grade. Almost all these women were absolute illiterates when they became interested in the Gospel, yet the majority of them passed with remarkably high percentage of marks, 98, 99, and even 100 not being infrequent. Most of the work was done in ordinary Chinese character, though a few of the women had learned to read and write National Phonetic.

After hearing the report the Conference unanimously passed the following resolutions:—

That the course be adopted for the use of Christian men as well as for women.

That two new sections be added for the benefit of those who had almost completed the work of the original course, thus providing for sixteen examinations, instead of eight as formerly.

That the Religious Tract Society of China be asked to print and publish the course, including Study Outlines, Standard Examination Questions and diplomas for those who successfully pass the required examinations.

That a Continuation Committee be appointed to prepare Study Outlines and examination papers for the newly added sections, and to further, in every way possible, the work of securing a Bible reading, Bible loving church.

The Religious Tract Society has cordially agreed to publish the course and the work of printing is being pushed rapidly forward.

The scope of the course will be seen from the syllabus given below. A Preparatory Course for Beginners—also the work of a committee appointed by the first Kansu Conference—is given for use with those who are not advanced enough to begin work on direct study of the Bible. In this way a thoroughly practical system is presented for helping Chinese Christians, from enquirers up, to form habits of HOME Bible study.

Further particulars, with all the leaflets and books used in both courses may be obtained from the Religious Tract Society, Hankow.

PREPARATORY COURSE FOR BEGINNERS.

- | | |
|--------------------------------|---|
| 1. Only One True God. (只有一位真神) | 6. The Lord's Prayer. |
| 2. Gospel Facts. (傳揚福音) | 7. Exhortation to the World. (勸世真言) |
| 3. Hymn. | 8. First Steps in Holy Doctrine.
(聖道初階) |
| 4. Hymn. | 9. An easy catechism. |
| 5. The Ten Commandments. | 10. Gospel Reader. Part I. (道字彙舉)
Or—Short Steps to Great Truths.
Part I. |

HOME STUDIES FOR CHRISTIANS.

First Section.

- 1st Term. Gospel according to Matthew. One Bible Story. Three Hymns.
2nd Term. Matson's Old Testament History, Chapters 1-26. One Bible Story. Three Hymns.
3rd Term. The Acts of the Apostles. Names of the Books of the New Testament. Three Hymns.
4th Term. Matson's Old Testament History, Chapters 27-52. Names of the Books of the Old Testament. Three Hymns.

Second Section.

- 5th Term. The Epistle to the Romans. One Bible Story. Psalms 1, 19, 34.
6th Term. Matson's Old Testament History, Chapters 53-78. One Bible Story. Five Hymns.
7th Term. The Epistle to the Hebrews. The Epistle to James. A Short Gospel Address. Psalms 8, 27, 51, 121, 145.
8th Term. Review of Matson's Old Testament History. A Gospel Address. Psalms 25, 32, 37, 42, 46.

Third Section.

- 9th Term. The Gospel According to John. Proverbs, Chapters 1-5.
10th Term. Genesis. Five Psalms.
11th Term. The 1st and 2nd Epistles to the Thessalonians. Proverbs, 6-10.
12th Term. Exodus. Five Psalms.

Fourth Section.

13th Term. The 1st and 2nd Epistles to the Corinthians. Proverbs, Chapters 11-15.

14th Term. Numbers. Deuteronomy. Five Psalms.

15th Term. The Epistles to the Ephesians and the Philippians. Proverbs, 16-20.

16th Term. Joshua. Judges. Five Psalms.

NOTE. Hymns are selected by the teacher from the hymn book in local use.

It may be well to add that the Study Outlines and Examination Questions can be had both in Mandarin and English, the course can therefore be used in any part of China or indeed in any Mission Field.

The whole scheme was mainly designed to promote regular habits of HOME study of the Word of God, and to help those who, by reason of home ties, or from other causes, may be unable to attend Bible Study Classes; where the scheme has been put into action these ends have been attained to a quite marked degree. In the hope that, by its wider use the strength of the Christian forces in China may be increased, this article has been written.

Needless to say the work of this course can be done, as far as the Bible study is concerned, through the medium of ordinary Chinese character or of National Phonetic or Romanized.

In Remembrance

Lydia Brown Hipps

MRS. Hipps was born August 10th, 1890, at Ames, Iowa. She was always interested in music. A brief diary of her musical career begins with the date June 21st, 1899. She specialized in organ at the Oberlin Conservatory of Music and in June 1917 was graduated with the degree Bachelor of Music. In the fall of that same year she sailed for China to become head of the Music Department of Ginling College, Nanking. It came to her as a most happy discovery that she could combine her desire to serve on a foreign mission field with this special gift for and interest in music. Her splendid work in Ginling is well known by many in China and America. During the absence of the president of Ginling, she was made acting president, a tribute to her ability and the great confidence placed in her.

In June, 1921, she was married to Professor J. B. Hipps of the Theological Department of Shanghai College. In her first year at the College she was acting dean of women and head of the Music Department which latter position she continued to hold.

All who knew Mrs. Hipps were impressed with her calmness and poise, her courage, cheerfulness and optimism. She was one who had the rare gift of placing right values. She knew how to put "first things first," and because she knew this she was able to live a full, happy, abundant life. In a remarkable way she combined her capacity for leadership with her love of home and home making.

Our Book Table

WORLD MISSIONARY ATLAS. Edited by HARLAN P. BEACH, D.D., F.R.G.S. AND CHARLES H. FAHS, B.A., B.D. Published by *The Institute of Social and Religious Research, 370 Seventh Avenue, New York City.*

The reason for such a compilation of statistics, maps and data as contained in this volume is, as expressed to me personally by one of the editors, "To ascertain the strength and position of the Christian World Movement when it was passing a particular point on the river of time." Since the particular point in time was the end of 1922 or thereabouts Christianity has already moved and changed since this Atlas was started about three years since. But in spite of the "developing complexity" and "marked shift . . . in thought and centre of gravity of action" of the Christian World Movement this volume gives a clear idea of the statistical and geographical strength of the "missionary enterprise" at that point in time. What a tremendous movement it is compared with that of Paul's day! Occidental Christians support 29,188 of their countrymen in lands other than their own and for work among people different from them. With them work 151,735 Orientals. In the schools maintained in the countries where Christian Mission work is carried on are 2,444,148 students. The world Christian "Community" contains 8,344,378 members. If there only were some way of measuring the spiritual influence and significance of that far-flung community! Statistics tell so little of how they are moving their own social and political communities. What would the little group of conservative Judaizers at Jerusalem say about them? They would at least be compelled to justify Paul's vision of the possibility of Christ's power over the hearts of men.

The figures for China show growth since the Survey appeared. Chinese Christian workers now number 27,133. Of missionaries there are now 7,663. Evidently the ratio of growth is still slowing up as regards the missionary group. The student population of Christian schools numbers 293,143. In the number of theological and Bible Training Schools there has been marked growth. There are now 125 with a total of 3,940 students of all grades and degrees of preparation. The number of men studying in these schools has increased over 400 per cent since the report thereon was submitted to the National Christian Conference in 1922. This growth seems to have taken place in three or four years. The number of missionary societies is now 138.

Indices, a complete list of missionary societies, 28 maps add to the usefulness of this tome of information. Every school of higher grade in China and every Christian headquarters should have a copy on file.

F. R.

THE SCIENCE AND ART OF LIVING. By LEONARD WILLIAMS, M.D. Price 5/- net.
Publishers: Hodder and Stoughton. London.

Notwithstanding notable advances in medical science and the spread of physiological knowledge, to judge by the number of books issued on the science and art of living there can be few people who are in a perfect state of health. This is admittedly the opinion of the author of the present volume, who is a well-known London physician and author of several medical works. He ascribes most of our physical ills to the excessive indulgence in the pleasures of the table and tilts in lively fashion against some of our established institutions. For instance, afternoon tea should be banished "from every sensible, self-respecting civilised community. Of all the inventions which a cunning spite seeks to lure people to physiological perdition, this stodgy assemblage of saccharine and starchy horrors, insinuated between luncheon and dinner, is at once the most indefensible and the most deadly." Every three months or so, persons who live sedentary lives are advised to fast rigidly for three days and take very little on the fourth day. Elsewhere the author has summed up his teaching in the directions, "meagre fare, fresh air, freedom from care." As the last is the hardest to win and has more to do with the spiritual than with the physical, it may not be amiss to add, "constant prayer." Then the directions will be four-square. Scattered up and down the pages is much information not usually found in works of this kind. The author accepts the evolution hypothesis unreservedly, and argues that man's higher nature is subservient to his lower, and that the angel within him cannot grow and fructify unless the barbarian within him is at peace with himself.

E. M. M.

EAT YOUR WAY TO HEALTH. By ROBERT HUGH ROSE. Funk & Wagnalls. G\$2.00.

This book is easily understood and easily followed. It tells in a sensible and scientific way how to reduce, how to maintain the desired weight and how to gain. It gives 252 balanced, varied and attractive menus which can be procured with little trouble. It would be difficult to find a more satisfactory book of its kind.

M. H. Y.

SCIENCE AND LIFE. By ROBERT ANDREWS MILLIKAN. The Pilgrim Press, Boston.

The value of this book cannot be measured by its size. The author is Professor of Physics at the California Institute, and for his achievements in notating and measuring the electron, received in 1923 a Nobel Prize and the Edison Medal. Thus it is a first rate authority in Science that speaks in these four lectures on the "Practical Value of Pure Science," the "Significance of Radium," "Science and Religion" and "Science and Society."

At a time like the present when so many insist that Science and Religion must each go its separate way contemptuous of the other, it is reassuring to have one of the leading scientists of the world, convinced himself and trying to convince others, that science is the younger sister of religion and that they are "effectively co-operating in leading the world on to better things" (p. 50).

A. N. R.

THE CHILD, HIS NATURE AND HIS NEEDS. Edited by M. V. O'SHEA. *The Children's Foundation, Valparaiso, Ind. G\$1.50.*

The Children's Foundation was made possible by Mr. Lewis E. Myers in 1921. This is the first publication of the Foundation. The volume contains a "survey of present day knowledge concerning child nature and the promotion of the well-being and education of the young."

It has been felt that psychologists have done a vast amount of investigating concerning child psychology and child development without using knowledge thus gained for the better training of children. The Children's Foundation has addressed itself to the task of bridging the gulf between knowledge and practice in respect to the care and culture of childhood and youth.

The book is made up of a series of studies by such experts as Prof. B. T. Baldwin of the State University of Iowa, Prof. Mary T. Whitley, Prof. Winfield Scott Hall of Northwestern University, Prof. Walter F. Dearborn of Harvard and Hon. J. T. Tigert, United States Commissioner of Education, and Prof. M. V. O'Shea of Wisconsin.

The work by these experts is exceedingly well done and this book of more than five hundred pages made available at such a very small figure will be of immense value to all teachers and social workers whether in China, America or elsewhere. The book contains an especially fine bibliography and index and is in itself an excellent piece of bookmaking.

J. M. Y.

THE FAITH OF A TEACHER. By FANNY STREET, M.A. London: *Student Christian Movement, 1924. Paper cover, pp. 118, 2/-.*

This book might equally well be called a Christian Philosophy of Education. Its main thesis is that education is through and through a spiritual process, that mental and physical training are but stepping stones to the things of the spirit, so that the latter may have fuller field for their expression. With education as a spiritual process, the author goes on to the natural corollary that no education worthy of the name is "secular."

The teacher required for an education thus spiritually envisaged is one who has the desire and capacity to stimulate the innate powers of others, who has the passion for understanding and sharing in creative work, but above all who has surrendered himself wholly to the purposes of God, and whose conscious and unconscious influence is training the child for citizenship in the City of God, Chinese Christian teachers who read English, not to mention many of us from the West, for whom teaching is altogether too likely to become merely the daily routine, would do well to catch the inspiration of this little volume.

H. C. M.

THE RIVER OF LIFE. By JOHN ST. LOE STRACHEY, *Editor of the "Spectator."* Hodder and Stoughton, London. 1924.

No one can read the present charming book—a "Diary" of Sorts—without feeling in an intimate degree the power of a large mind which is capable of soaring to high places without losing touch with things that are practical. Indeed this "River," on which the author personally conducts his friends, is not a stellar current ebbing and flowing in intangible

ether. It is rather a tidal stream which touches the banks of human life as it pleasantly wends its way to large expanses of mundane experience.

The volume is full of ripe wisdom and deep spiritual insight, and, as was to be expected, is written in a very fascinating style. Politics may, for the most part, saturate the atmosphere which the author usually breathes; in these refined pages politics, sociology, and economics, have small space. On the other hand there is history in them, as well as a very sane philosophy of life based on keen observation and deep understanding. The writer has not contented himself with following the beaten path. He rather follows his own highly developed instincts, and compels his reader to see things with his own artistic eye.

And yet there is nothing morbid or maudlin here. Nor is the book of the "high-brow" description. It is much too captivating for that. For example, the chapters on "Cats"—"with the despotic complex highly developed," but greatly loved for all that; on "Wren,"—"one of the harmonic heroes of the world"; on "The land of Heart's Desire," which we are told is to be found in North Wales where "the people of England have an asset in the balance sheet of incomparable value, sometimes precious beyond words"; on the "Rhone and the Ferry," where it is said "the Resolution of Forces is fully demonstrated when you catch them fairly and squarely in the act;" as well as other arresting paragraphs are but samples of the author's knowledge and style at their best. Indisputably he has the rare gift of being able to treat even ordinary topics with skill and brightness, and with a gracious charm which holds the reader to the end.

Those whose privilege it is to sail down this lengthy "River" in company with Mr. Strachey will find him to be a safe and informing navigator. His reflections on the points and places touched at *en route* are worth far more than professional moralising, for the "Man at the Wheel" is really a cultured and always sympathetic Cicerone whose meditations and instructions are in general profoundly illuminating and helpful.

We warmly commend this book to our readers.

J. W. W.

ESSAYS ON LITERATURE AND EDUCATION. By SIR HENRY JONES. *Hodder and Stoughton.* 8/6 net.

This book might be the best of friends to a growing mind, for the essays on authors are even more educative than those on education.

This religious Welshman, philosophic by gift and training and in love with literature, has already proved to be the best interpreter of Robert Browning, and here we have the essay on Browning and his wife which was contributed to the Cambridge History of English Literature. This article of eighty pages is the fullest study in the book but it is accompanied by notable appreciations of Sir Walter Scott and Tennyson.

The strength of the writer is perhaps even more manifest in his treatment of "The Ethical Idea in Shakespeare" (pp. 167-211.) In this domain Sir Henry Jones is a master and enjoys a wrestle with other fine critics like Bradley, Raleigh and MacKail. Here is a typical paragraph: "Shakespeare was not meddlesome and didactic. His wisdom did not run into wise saws and modern instances, and morality was not for him merely custom grown stale. He found the 'commandment exceeding broad,' and the moral life a daring enterprise, a limitless adventure amongst

possibilities unexplored. But it was also everlastingly secure. The seeker after good was in a friendly world, as safe in his own element amongst the storms as an albatross on the wing, stable in its equipoise."

There is a fine flavour in Sir Henry Jones' style, expressive of a pure and gentle spirit dowered with moral fervour and imagination, for the style is the man, and the man we know from his miniature autobiography in *Old Memories*. It is a pity the publishers could not pitch the price lower.

A. N. R.

"THE HUMANIZING OF KNOWLEDGE." By JAMES HARVEY ROBINSON, author of *"The Mind in the Making,"* published 1924 by Hodder and Stoughton, price 5/ net.

The author bemoans the reluctance of the general public to accept the results of science. We have failed to make use of the knowledge which we have. Our educational system is working from the wrong angle. The college graduate is "expensively unprepared." Not only the general public but scientists and economists themselves have failed "to appreciate the tremendous import of our accumulations of knowledge." His proposed remedy is to "popularize" knowledge. Science, for instance, must be dehumanized and then rehumanized. He commends H. G. Wells for popularizing the study of history. The book is highly stimulating. All engaged in school work should read it.

C. M. D.

"POSSESSING OUR POSSESSIONS": *Sermons and Lectures* by the REV. W. JUSTIN EVANS. Hodder & Stoughton. London. 6/- net.

The present collection of sermons and addresses admirably disclose the qualities of the late Justin Evans,—his abounding faith in God and the Gospel, and the high temper of the preacher's soul. Evans was preeminently evangelical in his religious views, and the epigrammatic sentences for which he was famous, and which characterize the style of all these utterances, are full of conviction and enthusiasm. The first sermon in the book, which also supplies the title of the volume, is a quite famous deliverance of which many in China must have often heard. It is a fine practical discourse, full of spiritual fire, although the same may be said of all the contents of the book. Sermons and addresses are alike studded with telling anecdotes and illustrations; but these are never used for any other purpose than that of pressing home the special evangelical truth under consideration.

The book, with its two beautiful Appreciations of the preacher, is a worthy memorial of a gifted and ardent minister of the Gospel, and a most lovable human soul.

J. W. W.

POEMS, 1923-24. UNIVERSITY COLLEGE, LONDON. Published by Basil Blackwell, Oxford. 2/6d net.

A group of 56 poems by students in the University of London. Many are well done and a few are far above the average of college verse.

China folks will appreciate this line from "Tangerines" by Marjorie Ansell: "Little globes of gay red-gold."

And what memories of Home are awakened by these lines by W. W. Miller:

Soft lawns in parks, and tulips, and the spring
Joy that laughs down orchard valleys where
Are daffodils and, too—so new a thing!—
The bridal of the cherry and the pear.

White petals fall, but after them shall bloom
White dresses in old gardens where the loom
Of Summer weaves rich tapestries, devising—
Who knows what?—
When this is Easter and but Summer's rising!

J. M. Y.

VERSES FOR CHILDREN. By C. T. BLANCHE. *Presbyterian Board of Publication.*
G\$1.50.

This is a book of charming verses for children up to ten years of age. It is beautifully illustrated by the author and would make a fine gift book for birthday or Christmas.

J. M. Y.

CHINA CLAY. By TREVOR BLAKEMORE. *W. Heffer & Sons, Cambridge.* 3/6d.

This is a small volume of poems relating to life in China beautifully printed and well illustrated in black and white. The illustration and some of the lines in "The Monk" seem to apply to Japan rather than to China.

J. M. Y.

CHINESE FAIRY TALES. By NORMAN PITMAN. *Thomas Y. Crowell Co., New York.*
Price \$1.60 gold.

Fifteen quaint and engaging tales, full of interest for both boys and girls and for adults, too, leave us with a taste for more. All the elements of wizardry, and "they-all-lived-happily-ever-after" make them really truly fairy tales, and yet they have a Chinese flavor that stamps them as "different" and fascinating in a way of their own. The story of how Old Man Wang commanded his daughters-in-law to bring him a bit of fire and a puff of wind wrapped up in paper, and how they did it is a case in point. In addition, the stories offer sidelights on unusual and interesting Chinese customs. The book makes a pleasing gift selection.

M. W.

CHINESE LANTERNS. By GRACE THOMPSON SETON. *Dodd, Mead & Co., New York.*
G\$3.50.

"Chinese Lanterns" is unusually rich in illustrations and pen pictures of present-day life in the Republic. Grace Thomson Seton has left no stone unturned in her effort to meet the people of importance and to experience for herself the many hardships and thrills that lie in the path of a seeker after facts in this revolution-torn land. The author gives not only the usual observations of the tourist who travels from Peking to Canton but to an extraordinary degree she leaves the beaten track and carries her readers with her into a more intimate knowledge of the people and their ways. A sympathetic appreciation of the Chinese characterizes the entire book.

While "Chinese Lanterns" will be of interest to any one who wishes to see China in her present state of transition through the eyes of an alert and enthusiastic observer, it will be perhaps of greatest value to those who must get all of their impressions from the printed page.

L. J. T.

"LIFE ON THE UPLANDS." By JOHN FREEMAN. *Hodder and Stoughton*. Price 3/6.

Reprinted in 1924. First issue came out in 1907. The book gives us an excellent interpretation of the twenty-third Psalm.

The author stresses the time element in the Psalm. He is convinced that "time-notes" occur throughout the Psalm which correspond to the successive periods of the shepherd's day. His chapter headings reflect this idea: "The Morning Meal on the Meadows," "The Midday Drink from the Well," "The Noontide Rest in the Shade," etc. The author has opened up for us a wealth of devotional material in a Psalm that is already well known.

C. M. D.

THE CHILDREN'S BIBLE. 4/-. THE LITTLE CHILDREN'S BIBLE. 2/-.

The Cambridge University Press has put all who are interested in Religious Education in its debt by the publication of these two Bibles for children. "The Little Children's Bible" is intended primarily for children of from five to seven years of age. "The Children's Bible" is intended for children of from seven to eleven years of age. When we know that these Bibles were prepared by the Cambridgeshire Educational Committee and that men like Alexander Nairne, Arthur Quiller-Couch and T. R. Glover were especially responsible we may be sure of the value of the work done.

Let us hope that something of the same kind may be arranged for the use of Chinese children. The editors here make it very plain that these books are in no sense intended to be a substitute for the whole Bible. "On the contrary it is hoped that the possession in convenient form of those parts of scripture most attractive to children may lead many to a lifelong love of the Christian story and the Word of God."

"The Children's Bible" is arranged in four parts:—(1) The Story of the Lord Jesus; (2) The Story of His People; (3) The Song Book of the Lord Jesus; (4) Epilogue, The New Creation. The print is large and the appearance of the pages is altogether excellent.

"The Little Children's Bible" has still larger print and is arranged as follows:—(1) The Story of Christmas; (2) Stories that Jesus Would Learn From His Mother; (3) Baptism; (4) Kind Deeds of Jesus; (5) Stories told by Jesus; (6) The Death and Resurrection of Jesus; (7) God, the Father, and His World; (8) The New Heaven and the New Earth.

J. M. Y.

BIBLE STORY BOOK. By FRANCES WELD DANIELSON. *Pilgrim Press*. G\$2.00.

An attractive book for young children—good paper, clear printing, well told stories with unusual titles, short enough to hold the interest and without too obvious moral conclusions.

M. H. Y.

RELIGION, PHILOSOPHY AND HISTORY, a little book of 80 pages containing four lectures by THOMAS B. STRONG, *Bishop of Ripon. Oxford University Press, 1923.*

This book is a contribution to Christian Apologetics. In brief the position of the lecturer is as follows: Man seeks to interpret the world through various elements which in the beginning of thought were fused together, but which in recent days have been sharply divided. Science and philosophy have come into great prominence and threaten to engulf religion. Religion transcends the limits imposed upon science and philosophy and gives "a real and most comprehensive view of all experience." The Christian religion restores proportion and order in our conception of the world. This is a book one must read slowly.

C. M. D.

THE IDEA OF IMMORTALITY. By A. SETH PRINGLE-PATTISON. *Oxford University Press, London. 16/-.*

This book is of the greatest value to all students of philosophy and religion. It comprises the Gifford lectures at the University of Edinburgh for the year 1922. It is a study in philosophy rather than a study of the Christian doctrine, but in two chapters especially he gives a marvelous exposition of the Christian view. It is scholarly and stimulating. Every teacher of religion ought to read it. Add to it "The Problem of Immortality" by Tsanoff and we promise you a month of mental enrichment and spiritual growth.

J. M. Y.

THE DISCOVERY OF GOD. By BASIL KING. *George Allen & Unwin, London. 7/6.*

A popular book for the average man who is troubled by the religious problems of the present day. It is, of course, written from a somewhat modernist point of view.

J. M. Y.

MORE PSYCHOLOGY AND THE CHRISTIAN LIFE. By T. W. PYM. *Student Christian Movement. 4/-.*

This is a sequel to "Psychology and the Christian Life" and is an exceedingly well written book. "It seeks to bring the help of psychology to bear on the difficult art of daily life." Some of the chapters are: Imagination; Faith and Suggestion; The Will and the Imagination.

J. M. Y.

STRAWS AND PRAYER BOOKS. By JAMES BRANCH CABELL. *McBride, New York. G. \$2.50.*

Mr. Cabell has the gift of easy writing and can scribble endlessly on almost any topic. By the help of "that dangerous invention of Gutenberg's" to use Cabell's phrase, he has here spread himself over three hundred pages. The book hardly seems worth so much paper.

J. M. Y.

Correspondence

Modern Chinese Buddhism.

To the Editor of

The Chinese Recorder.

DEAR SIR:—The article in the February number on "Buddhism" by Mr. Tai Ping Heng is most instructive but I would like to know where he got the date for the birth of the founder of Buddhism, 2948. Our best authorities give 568 B.C. as the date of his birth, 1921+568=2489. How do you account for this discrepancy of 459 years? It is a very interesting fact that the great sage of China, Confucius, was born so nearly at the same time that the great teacher of India was born. The date is given as 550 or 551 B.C.

Yours sincerely,

W. H. LINGLE.

Changsha, Hunan.

To the Editor of

The Chinese Recorder.

DEAR SIR:—Since my article was supposed to be representative of the new Buddhist spirit and movement, I found it more appropriate to use the Buddhist date for the birth of the founder of their religion, that is 1027 B.C., the year 1921 being 2948. It fitted in with the whole theme. I got the date from a Buddhist magazine; it can be found in any Buddhist catechism.

Sincerely yours,

P. H. TAI.

Tsaochow, Shantung,

An Accommodation to Christian Workers.

To the Editor of

The Chinese Recorder.

DEAR SIR:—This Association has recently been able to extend its

dormitory space, so that it now accommodates sixty persons and is prepared to provide rooms to pastors, other Chinese Christian workers and laymen who come to Shanghai. The rooms run in price for transients (room only) from 80 cents to \$2 per day with 30 per cent off for full-time pastors, properly certified.

This will help to provide what has been often mentioned as one of the needs of Shanghai, namely, for a clean, decent, moderate priced stopping place for Christian men who come to Shanghai.

It occurs to me that it will be of value if you will make mention of these facilities in the RECORDER.

Yours faithfully,

W. W. LOCKWOOD.

Young Men's Christian Association of Shanghai,

120 Szechuen Road, Shanghai.

The Value of Playground Ball.

To the Editor of

The Chinese Recorder.

DEAR SIR:—In view of the fact that a book is about to be issued which teaches the rules of playground ball and gives directions for promoting, managing, and playing it, I wonder if the time is not ripe for a campaign to promote the game in our mission schools. It has proved most useful in some places, and I think it will do a lot of good if more generally pushed. In one section of South China it has become very popular, made so by the expenditure of only a fraction of the time and energy needed to make volley-ball, basketball and other games "go." The facts that novices at baseball can direct it, and that very small grounds and cheap equipment will serve,

help to make it popular. It has proved to be just the game for girls as well as boys, and for the lower primary schools, in our locality, furnishing daily exercise for the whole student body with almost no faculty supervision. Can not those who believe in this game get their heads together and plan demonstration campaigns for missionaries and Chinese at resorts and conferences next summer? I am sure our missionary boys and girls would render enthusiastic and efficient help, and that the thing could be done almost without expense. Will men and women interested in such a proposition please send me their names and addresses and let me know if they will help promote demonstrations during their vacations?

Yours, etc.,

R. P. MONTGOMERY.

Linchow, via Canton.

Romain Rolland's "Mahatma Gandhi."

To the Editor of

The Chinese Recorder.

DEAR SIR:—Dr. R. Y. Lo asks, in the April number of the *RECORDER*, why, in my review of the translation of the *Life of Mahatma Gandhi*, I picked out one sentence for criticism and divorced that from its context. The answer to that question is (1) The Editor of the *RECORDER*, when he calls for a review, stipulates that it shall not exceed a certain number of words. He used his shears on my review as it was, therefore, I could only choose a single sentence to bear out the criticism I felt bound to make. (2) I chose the sentence referred to because it surprised me as it seemed to suggest that Gandhi's non-violence propaganda was due as

much to policy as to principle. I said I was loth to believe that it was so and I gladly accept Dr. Lo's correction that I misread the passage.

It did not seem to me that the context materially altered the sense of the sentence which I quoted. I give it here that your readers may judge for themselves. 若使真能以暴力易得自由, 則我便絕不願印度人不用暴力而甘受外人的欺壓。但我實在知道, 想以暴力來解放印度, 一定沒有什麼結果, 印度前途的希望並不在於暴力的革命, 只是要以愛的精神勝過一切的強權。 "If it were possible to gain freedom by violence I truly would not be willing for the Indian people to refrain from violence and calmly endure the oppression of foreigners. But I certainly know that the attempt to free India by violent methods certainly will not succeed. The hope of India for the future is not in a revolution by force but by the principle of love to overcome force."

Now, the impression this conveyed to my mind was as though one were talking to a small boy who wanted to fight a bigger one and said:—"If you could hit this big fellow a punch that would put him out of business I certainly would not dissuade you from fighting. But I know you will get the worst of the scrimmage and therefore counsel you to adopt the other more peaceful method."

As I have said, I am willing to accept Dr. Lo's assurance that this is not the meaning of the passage but, I think, he will admit that it would bear this interpretation.

I will quote a few more passages to disprove the assertion that I chose the only sentence in the book to which exception could be taken. 英政府糊糊塗塗的不準亞洲人入非洲。

"The British Government stupidly prohibited Asiatics from entering Africa." The British Government could no more prohibit Asiatics from entering Africa than it could prohibit Americans from entering Europe.

We are told that in India Hindus and Mohammedans were constantly at feud 因為受了英人的挑撥常起衝突 "because they were incited to this by the British." Nothing causes British officials in India more sleepless nights than these feuds between India's warring religions. To say the British incite them is nonsense.

Again 英政府更加苦待，每無故的把人民逮捕了去，藕糊糊的，便加以殺害。

"The British Government still more oppressed the Indians and, without any cause, arrested them and stupidly slaughtered them." I think these sentences justify my contention that "the book abounds with the most violent aspersions on the acts and principles of the British Government." To say the book is published in English does not in the least disprove what I have said. Britons know that these calumnies are not true but Chinese students who know little of either India or Britain will take them at their face value. If this will promote international goodwill I am much mistaken.

Yours truly,

J. D.

Shanghai, April 20th, 1925.

Shall we Surrender the Christian Character of our Schools?

To the Editor of

The Chinese Recorder.

DEAR SIR:—A considerable amount of the criticism of Christian education in China centers on the requirements of chapel attendance and curriculum Bible study. It is contended that these violate the principle of religious liberty. Some Christian educators are inclined to concede this point to the critics and give up the requirements. It is conceivable that some educators may have made use of such requirements to violate the free consciences of their students, but that such requirements in the curriculum of a Christian educational institution are a violation of the principle of religious freedom the present writer is not willing to concede.

As a teacher of curriculum Bible study, having both Middle School and College students in my classes, some of my experiences may give light on this matter.

At the beginning of each course I make an extended explanation of my attitude toward the students, and ask them to take a certain attitude toward me. I promise fair treatment of all the students regardless of their personal beliefs. They are to dismiss the idea that if they say anything against Christianity the teacher will not pass them. There will be non-Christians in the class who will probably get better marks than some of the Christians simply because they do better work, and honest expression of difference with the teacher will stand better than hypocritical repetition of what the teacher has said. There is no reason why the historical study of a great movement like Christianity should be objected to on this basis, if the students are not prepared to object to the study of the rise of democratic institutions in the history of England. Christianity is a historical movement and its study is necessary to any one who wants to understand the development of the

West. The students are assured that no mental coercion will be attempted and on their part an open mind is expected.

I have asked the question in several of my classes—Do you think that this institution carries on upon the principle of religious freedom? The majority have usually answered in the negative. I then ask them to specify their indictment, writing what they say upon the blackboard. This gives me an opportunity to seek a definition of religious freedom on the basis of the historical struggle for religious freedom culminating in the article in the constitution of the United States. Civil religious freedom means that the citizen suffers no disabilities or disqualifications because of his religious beliefs, or because of his lack of any religion at all. All the privileges of citizenship are his regardless of what he believes about religion. With this definition in hand I ask the students if they suffer any disabilities or disqualifications because of their religious beliefs? Do their grades depend in any way upon their religious beliefs? Do their diplomas depend in any way upon their religious beliefs? Do non-Christians have the same privileges as the Christians in the institution? It is not difficult to get the students to agree that they who are non-Christians are on the same basis as the Christians in all the academic privileges.

As to the matter of requirement of Bible study, it is unfortunate that the word compulsory has been used. As Christian educational institutions we frankly stand for a certain type of education. In building up a curriculum we have in mind the type of man we desire to produce and unto this end we require certain studies. For example, for the Freshman, biology is a requirement because we believe that any student

who goes through the institution should be acquainted with the development of physical life. A course in "How to study" is required for obvious reasons. Physical Education is a requirement. It is not left to the inclination of the student as to whether he shall take physical exercise or not. The student is not *compelled* to accept the particular theories of the professor who happens to be teaching biology, but as long as he is a candidate for a degree he must meet the requirements of that course. A student may consider physical education a foolish requirement and a waste of time—some of them do—but as long as he is a student he is required to attend the classes in physical education. He is perfectly free however, to withdraw himself at any time from the discipline of the institution. Or he may refuse to submit himself at all to the discipline after he has read the catalog and decided that this is not the kind of a school he desires to attend. Not alone are studies in the description of the development of physical life included in the curriculum, but there are also studies in the development of the spiritual life of men, studies in the interpretation of life from the Christian standpoint. These studies are included on the same basis as other required studies. To put them on any other basis would be to admit that they are not an essential part of the educational ideal of the institution. The students who attend these classes do not suffer any mental or religious coercion. They are free to accept or reject the interpretation of the professor who happens to be teaching the course. Their rejection of his interpretation in no way affects their class standing, but as long as they are students in this particular institution they are required to attend such courses as well as other required courses.

If the interpretation of the spiritual progress of man is to be made elective, let the interpretation of his physical progress likewise be made elective. Are we ready to conduct our institutions on the absolutely voluntary basis? It has been stated that the Bible teaching in many instances has been poorly done, therefore let it from henceforth be made an elective. Will it be said that the requirement of physics for the B.S. degree is henceforth to be made elective because physics is some times poorly and uninterestingly taught? Is not the solution rather to get another teacher?

Do the students seriously resent courses conducted in the spirit described above, the teaching done from the historical standpoint? The writer experimented with this question last session. At the close of the semester, I asked my class two questions, viz.—“Would you have elected to take this course (The life of Christ) if it had not been required?” “Do you now regret having taken this course as a waste of your time?” I asked them to be perfectly frank in their answers and turned my back to the class as they voted, asking one of the students to count the votes. There were thirty-three men and women in the class, all Sophomores. Eleven of the class said that they would have elected the course if it had not been required. Four of the class considered that they had been required to waste their time. Twenty-nine did not regret the requirement, that is, eighteen more than would have been in the class had it not been required.

The Seniors of this year were asked to state their attitude toward the requirements of studies in religion. They said that they had resented these requirements more or less in the Middle Schools, but as Seniors they expressed appreciation of what they had gained because of the requirements.

As to daily chapel services, the requirement of these gatherings for all students can be justified entirely apart from the religious elements therein. There is no requirement that the students participate in worship. They are not required to join in prayer. The *esprit de corps* of the student body largely depends on this gathering of all the classes together once a day. Community singing is of great value in developing a spirit of harmonious co-operation. The only requirement for these services is attendance and decorum—there is no attempt to bend the students *against their will* into the attitudes or spirit of Christian worship.

The principle of voluntarism, it seems to me, is fully met when the character and aims of the institution are frankly advertised, the student being free to choose or reject the educational opportunity offered. The Chinese people are eminently reasonable, and what is needed is public explanation of our purposes and methods. The Chinese should be led to see that these colleges are not foreign institutions in their midst, but rather co-operative institutions in which Chinese and American or English brothers are sharing for the time being responsibilities which will be ultimately shifted to Chinese shoulders. The foreign teachers could not carry on for a minute without their Chinese colleagues, and it may not be too much to say in the present difficult situation in China, that the Chinese would have difficulty in carrying on without their foreign associates.

It may be pointed out, in conclusion, that the giving up of required studies in Christianity will not meet the demands of the more radical critics of Christian education. These critics demand the complete secularization of education and the monopolizing of education as a function of the

state. (cp. article in Shing Shih Pao, [The Awakening Lion] April in reply to a speech of Mr. Chu Chi Nung of the Commercial Press). The concession of required studies will not satisfy them. Any Christian character or quality in the institution is undesirable to them. Surely most of us are ready to give up our educational enterprises entirely rather than eliminate from them the distinctive Christian quality of the schools. And it should be seriously considered whether a pervasive Christian spirit can be

maintained in an institution on the basis of concessions to non-Christian critics. Can Christianity persist on a college campus without a backbone of definite and positive historical instruction in the origin and contents of the Christian religion? Let us confess to our critics that our schools are motivated with Christian purpose and are established to spread the Kingdom of God. They may succeed in closing us out, but on this basis we stand, and so help us God, we can do no other.

GORDON POTEAT.

The China Field

National and Christian Celebrations.

The Huchow, Chekiang, Baptist Church has this year attempted the blending of national and Christian elements in the celebration of Chinese national festivals. On New Year's Day itself a unique and well-attended service was held in the church; this was followed by a week of social and religious gatherings in the homes of the members. A Ch'ing Ming service of worship held on the afternoon of "Pure Brightness" Sunday also attracted favorable attention.

A new Christian organization in Huchow, Chekiang, is the Union Choir composed of units from the Methodist and Baptist churches and Union Hospital of the city. This choir of about 100 voices during April rendered in each one of the co-operating churches and the hospital a translation and adaptation of J. S. Fearis' cantata, "Easter Angels."

Institute for Religious Education.

An institute for students of religious education will be held on

the Y.M.C.A. grounds, Lily Valley, Kuling. July 17-31.

The institute is open to all those who are interested, and is planned especially for Bible teachers in Christian schools, Y.M.C.A. leaders specially responsible for religious work, for pastors and leaders of voluntary Bible classes.

The classes will be conducted in Mandarin. The emphasis will be on the Christian Message to meet the present Chinese mind and on training in methods of teaching.

Full announcement will be made later.

Further information available from Arthur Rugh, 20 Museum Road. Shanghai.

C. & M. A. Work in Kwangsi.

Working with us in Kwang-si are the missionaries of the Southern Baptist Convention at Wu-chow and Kwei-lin, the Church Missionary Society at Kwei-lin, the English Wesleyan Mission at Wu-chow, the Immanuel Medical Mission at Nanning and the Boat Mission at Wu-chow.

The number of missionaries in connection with the Alliance Mission on the field has increased to fifty during the last year.

The number of stations and out-stations established in Kwang-si in connection with the Alliance Mission is now seventy-seven. These stations represent a membership of over 2,000. On account of the upset condition of the Province we have lost track of a number of our Christians. They will return, we trust, when the fighting is over. Two hundred and sixty-five new members were baptised during the year and there are over 500 inquirers awaiting baptism. These Chinese Christians contributed to the support of the work last year the sum of nearly \$6,000.00 in their own money, or about \$3,000.00 in our money.

Nearly a thousand boys and girls are studying in our twenty-five Primary Schools on our various stations. Sixty-one men and women are students in our Bible Schools, preparing for the work as preachers, evangelists, Bible-women, etc. Already 180 Chinese men and women are in the service of the Lord seeking the souls of their lost brothers and sisters. — (*The South China Alliance "Tidings."*)

United Methodist Mission, Yunnan.

The Annual Meeting was held at Chao To'ng on January 5-10, 1925, the Rev. C. E. Hicks, Chairman of the District, presiding.

The reports of the various circuits and agencies revealed progress in many directions. There have been numerous baptisms and the outlook for the future is promising.

In addition to much routine work, long and earnest discussions took place upon such vital subjects as "Self-support of the Churches"; "Extension and Occupation of our

Field"; "Increased Medical Support"; "Plans for Erection of larger and more commodious School and Training College"; "The Allocation of Grants and Bursaries to worthy lads to enable them to continue their Middle School and University Studies."

The native sessions were full of interest and encouragement. The Chinese preachers and representatives keenly followed and sustained discussions upon matters of vital interest to the Church. They legislated carefully in the interests of a better equipped ministry and carefully considered means to maintain the purity of the ministry.

A "Home Missionary Society" for the propagation of the Gospel among their fellow country men was heartily supported and subscribed to by the Chinese members.

Attention was called to the famine conditions again prevailing among the Miao and other tribes people as well as the Chinese. Great distress was reported. An appeal for assistance was supported by the Annual Meeting.

Ch'ing Ming Conference.

The conference of Middle School and University representatives, which met during the Ch'ing Ming holidays, was in every sense a gratifying success. A large number of delegates were present, many of them from Peking, Tientsin, and other cities outside of Shantung, as well as from the most distant points in this province. All discussions were conducted entirely in Chinese, and it was extremely encouraging to note that not only were our Chinese colleagues in the decided majority, but they moreover took a very active, and sometimes a leading part in the discussions. — (*Cheeloo Weekly Bulletin.*)

The North Kiangsi Conference of Chinese Leaders.

The biennial Conference of Chinese leaders in the north Kiangsi work of the China Inland Mission, with a few from other parts of the Province, met in Hokow, Ki., March 4-10, with five sessions each day. The gathering was largely, as former ones, on what is often called "Keswick" lines, with a minimum of organisation, and mainly for the consideration of Biblical and spiritual truths. Some 300 Chinese and 13 foreign workers, were present, from 14 central stations, and about three-fourths of those present were men. The principal subjects taken were "Christ our Life" by Mr. Ch'eng Chikuei (of Anhwei province) "Victory over Satan," etc., by Miss C. Tippet,—both these honored workers were used of God to many, and familiar texts and truths had a new and peculiar power. In addition there were papers by various Chinese Leaders, with discussion, on—"The Christian Worker's Trials," "Glorifying the Lord," "How to improve our schools," "Self-support in the Church." These papers revealed work and growth. There were good prayer meetings, daily—in one over 40 prayers in 35 minutes!—and keen and pointed. Evangelistic meetings were held most evenings, preceded by an hour or so open-air work, and a number decided for Christ. Following the Conference, a 12 day Bible School was held for over 60 picked Chinese workers, mostly men. Five sessions a day were held, when a number of Chinese leaders and missionaries took up such subjects as—"Christ in the Old Testament"—"Abraham and Joseph"—"Dispensational Truth"—The Epistle to the Romans—"Worship," etc. Some of the evenings were given to evangelistic meetings, and the afternoons to street work. There was a morning communion service, etc.,

and a keen spirit of prayer and listening, with marked evidence of blessing. Part of the expense was met by the local Hokow Chinese Christians. Both gatherings were largely in charge of a committee of ten Chinese, selected or elected by the Chinese delegates. There was "quiet smoothness" about the arrangements that helped to a spirit of love and joy.

Fortieth Anniversary of China Christian Endeavor.

The value of Christian Endeavor to the Chinese Church was clearly demonstrated during the celebration of the Fortieth Anniversary of the founding of C. E. in China at Foochow, on March 29th, (the first C. E. Society having been organized by Rev. G. H. Hubbard, on March 29, 1885, in the American Board Mission, at Foochow). A number of the leading pastors and laymen testified that it was in the early days of the C. E. Society in China that they became interested and gained experience in Christian work.

A preliminary rally was held on Saturday by the Foochow Endeavorers, about 200 of whom assembled for a Chinese feast at noon in the spacious rooms of one of the School buildings in the American Board compound, where the first C. E. Societies were organized. At this feast students of the Wenshan Girls' School acted as waitresses as they had volunteered for this service. It was evident they had caught the true Christian Endeavor spirit.

The delegates divided up into four Discussion Groups in four of the class rooms of the school as follows:

1. C. E. for pastors and evangelists,
Led by Mr. Hubbard and Mr. Strother.

2. C. E. for Church Members,
Led by Rev. Ling Sing Gang
and Mrs. Leger.
3. C. E. for children,
Led by Mr. Li Hok Nguong
and Rev. O. G. Reumann.
4. C. E. for Boarding Schools,
Led by Miss Beard and Mr.
Ieu Suoi Ling.

The reports which were given by the leaders of these groups, when the conference reassembled, indicated that there was a keen interest in C. E. problems and an earnest desire to strengthen and improve the C. E. work in all of the churches and schools.

The large Dudley Memorial Church was filled on Sunday afternoon by a throng of earnest Endeavorers who came from all parts of the Foochow district to attend the Fortieth Anniversary Rally. Interesting historical sketches of Christian Endeavor in Foochow were given by three of the oldest Endeavorers.

At the conclusion of the meeting Mr. Hubbard was presented with a beautiful silk banner with the Chinese word for "Love" inscribed in the center of it in gold. This word was declared to be the most suitable one to sum up Mr. Hubbard's forty years of self-sacrificing service in Foochow.

The audience was deeply moved when reference was made by Mr. Strother to the recent sudden death of Mrs. Hubbard, just as she was preparing to retire from work in China, she having been born in China and having devoted over forty years to missionary service in Foochow, since coming out with Mr. Hubbard in the year 1884. Mrs. Hubbard assisted in the starting of the first C. E. Society in China, which was organized in her home.

EDGAR E. STROTHER,

Gen. Sec. China C. E. Union.

A Christian Rug Factory.

Some years ago Sun Yung Lin, a small boy, was apprenticed in a rug factory in Peking. There was no Humane Society at that time to take care of small boys, and Yung Lin, together with the other apprentices, was awakened from his sleep at dawn and began weaving rugs as soon as it was light enough to see. They worked through the long morning hours, then through the weary afternoon, and by the dim light of a kerosene lamp their tired fingers were still tying knots in the yarn. Sometime after midnight their exhausted little bodies dropped in a heap on the floor of the factory and they sank into a dead sleep, only to be routed out again a few hours later to commence the dull toil of another day.

Now Yung Lin owns a fine, well lighted, well ventilated rug factory, where more than one hundred hearty, happy, well paid boys work rapidly and well. Recess comes and with it wholesome fun. Two hours of school in the middle of the day fits them for future usefulness. They sleep on good beds in an airy dormitory, all through the long night, and arise full of zest for the new day. After an apprenticeship of only three months their pay begins. Only a few coppers a day at first, but gradually increasing as they become more expert until finally they receive all that the economic conditions here and the duty on the rugs in America will allow and still bring a reasonable profit to the factory. He worked faithfully up through his apprenticeship until he reached the top. Along the way he became a Christian and resolved to put his religion into his business and the treatment of his employees.

So well managed is this factory that Mr. Sun recently received a medal of commendation from the

Chinese Ministry of Agriculture and Commerce. Mr. Sun's benevolences are many. For several years he furnished a home for Crippled Orphans. He has built a special factory in the Western Hills for crippled and sick boys who could not otherwise earn a living. He gives liberally to the support of his church (Presbyterian), his employees receive daily religious instruction, and often hold street Gospel meetings and even go out into the country villages for a week at a time, on a preaching tour.

This year, owing to the unsettled condition of the country and the consequent lack of tourists, he has lost money and has had to send

some of his workers back to their country homes, retaining only those who were entirely dependent on the factory for a living.

During this time of trial he has been approached by two Christian American rug dealers, residing in Peking, with an offer to take his entire output of rugs for shipment to America, but at a figure so low that he would have to return to the old sweat shop methods of labor. He refused, saying: "God cannot be pleased with such methods of business."

He says: "I am not ambitious to become a rich man, all I want is plenty, I trust God to show me a good way."

First Meeting of the Council of Primary and Secondary Education.

Representatives of the ten regional Christian educational associations assembled in Shanghai, March 30 and 31, for the first meeting of the Council of Primary and Secondary Education. Twenty-five members were present, including the Secretaries of the C.C.E.A., Dr. E. W. Wallace and Mr. Sanford C. Chen. The officers elected for the meeting were: Mr. H. B. Graybill, president; Dr. F. C. Chow, vice-president; Mr. J. M. Bly, secretary.

Only a mention can be made here of some of the more important subjects that were taken up for consideration at the meeting. Much time was given to the discussion of Christian religious instruction in the schools. Valuable suggestions were offered for the improvement of both subject matter and methods of teaching. Great interest was shown in the question of whether the best results might be obtained through Christian instruction as a required or as a voluntary activity of the school. Weighty arguments were advanced on both sides, but the majority

seemed to feel that the religious instruction in the schools would function most effectively as a required part of the curriculum. It was voted that "during the coming year the Christian educational associations should make a careful study of the content and method of religious education (religious instruction, worship, and the general influence of the school) including a study of the question of making religious instruction voluntary, with a view to securing better results in the fundamental purpose of our schools."

In view of the fact that the present widespread attack upon mission schools in China is partly due to a misconception or lack of knowledge of the aims and principles of Christian education, the Council by a unanimous vote adopted a Statement of the Fundamental Principles of Christian Education in China. This document had been very carefully prepared by the C. C. E. A. (It follows immediately after.)

After a discussion of the relation of Christian schools to the govern-

ment, it was voted "that Christian schools should be registered with either the local or the central government as soon as possible, provided that the special function of the Christian schools be not affected by the registration."

Emphasis was placed upon the need of making the schools as thoroughly Chinese as possible, while at the same time deepening and broadening their Christian character and influence. In this connection the following resolution was adopted: "With regard to the present situation facing Christian education in China, and pending a fuller study during the coming year, we recommend:

(a) That no action should be taken which would involve the surrender of the rights of the Christian community with reference to religious education of their children.

(b) That recognition should be given of the fact that the continuance of Christian education must depend ultimately not upon the maintenance of the rights of extraterritoriality, but upon securing the whole-hearted support of the Christian community, and of the best elements of Chinese society in general; and that Christian educators should endeavor as rapidly as possible to put Christian education upon an indigenous and permanent basis."

A thorough report on The New System Curricula as Related to

Christian Schools was presented by Mr. H. B. Graybill. This report will later be obtainable in the form of a special bulletin.

A strong sentiment was voiced by the members of the Council against the present over-emphasis on the teaching and use of English in the curriculum. The following resolution was adopted: "Whereas the college entrance requirements as present impose a heavy burden on the middle schools for teaching English, and this present emphasis on English in our Mission middle schools is contrary to the spirit of the New System Curriculum:

"Resolved, that a careful study should be made by the middle school Committees of the various associations and by the General Board, of the whole question of English as a cultural study and medium of instruction, with a view in the near future to adjustment of amount and method of instruction in English in relation to College Entrance requirements and social needs."

It was voted that during the coming year the four following topics should be made the subjects of special study:

- (1) Religious Education.
- (2) The Place of Chinese in the Curriculum.
- (3) The Place of English in the Curriculum.
- (4) Basis for Standardization of Primary and Secondary Schools.

J. M. B.

CHRISTIAN EDUCATION IN CHINA.

A Statement of Educational Principles Prepared by the General Board of the China Christian Educational Association, April 2, 1925.

Note:—In view of widespread misunderstanding and not a little misrepresentation of the purpose of Christian education in China and of uncertainty on the part of many Christian people as to the functions which their schools should perform in the educational programme of the nation, the China Christian Educational As-

sociation submits this statement of fundamental principles. It has been discussed in numerous conferences of Chinese and western educators, and embodies in brief form their agreement on the educational principles upon which the Christian schools and colleges may hope to continue their service to the youth of China.

The statement is prepared in both Chinese and English for wide distribution; copies may be secured from the office of the China Christian Educational Association.

It would serve a useful purpose to make this statement the basis of discussion in teachers' meetings, educational conferences, and other gatherings of those who are interested in the Christian schools and colleges. It would also be well to put it in the hands of teachers, students and others who question the place in Chinese education of schools under Christian auspices. In this connection use might be made of Bulletin No. 5, "The Place of Private Schools in a National System of Education" (published by the China Christian Educational Association), and of the Report of the China Educational Commission, "Christian Education in China," published by the Commercial Press.

1. *The Function of Christian Schools.*

The special function of Christian schools, and the main justification for their maintenance supplementary to the public schools of China, is that they provide an education Christian in character for the children of the members of the Christian community and for others who desire to avail themselves of private schools of that type.

2. *Private Schools in a Democracy.*

It is in accordance with the spirit of democracy and with the practice in all democratic nations of the modern world that permission should be granted to individuals or to social groups, who so desire, to establish and maintain private educational institutions, in addition to the public system of education maintained by the state. This right is granted on condition that these private schools maintain the minimum standards legitimately imposed by the state upon all schools, both public and private, and that they do not conflict with the interests of the nation and of society as a whole.

3. *Private Schools and Progress.*

It is generally agreed that progress in education is dependent upon the existence of diverse types of school and the largest possible freedom of variation. To deny the right of variation, and to insist that all schools follow the same uniform procedure, would be

contrary to the educational interests of the state. Provided that private schools meet the essential requirements of all schools, the greater the freedom of variation allowed, the better for education, and for the state.

4. *Private Schools and Religious Freedom.*

The maintenance of private schools in which religion forms an integral part of the educational process, is in accordance with the principle of religious freedom, which has been accepted in the constitution of the Chinese Republic, and with the practice in other democratic nations. Religious freedom includes not only the right of the individual to follow his own conscience in matters of personal religious belief, but also to provide training in religion for his children. This principle applies equally to the adherents of any religious faith.

5. *Christian Schools and the National Programme of Education.*

It seems advisable that private schools in China should come under the cognizance of the public educational authorities and form part of the national programme of education. Such a relationship would naturally take the form of registration of the schools, the adoption of the essentials required for all schools, the attainment of recognized standards of efficiency, and a system of visitation to insure the maintenance of these standards. Beyond this there should be freedom. Christian educators welcome such a relationship with the public educational authorities. Such supervisory control of these schools as is maintained by Christian agencies is solely for the purpose of promoting efficiency and is meant to supplement, not to take the place of, the general supervisory relation of the public educational authorities.

6. *Ethical and Religious Teaching in Christian Schools.*

The primary purpose of all education is the development of personality and of moral character, and it is in this sphere that Christian people believe that they have a special contribution to make to the life of China. The insistence by the educational authorities upon conditions of registration that imposed restrictions upon the ethical and religious teaching and life of the Christian schools, would not only be

inconsistent with the principles of educational and religious freedom, but would prevent these schools from achieving the purpose for which they have been founded, and from making their distinctive contribution to the educational needs of China.

7. *Christian Schools and Patriotism.*

The Christian spirit naturally expresses itself in an enlightened patriotism. Christian schools aim to develop in their students the love of country; if they fail to do so, they are to that extent untrue to their purpose. The idea of "denationalizing" students, or of using the Christian schools as the agencies of a "foreign imperialism," is abhorrent to the leaders in Christian education, both Chinese and westerners.

8. *Christian Education Becoming Indigenous.*

While Christian schools in China were originally established and are still

largely maintained by foreign missionaries and their supporters in the west, their purpose has been to serve the best interests of the Chinese people. It is their ideal, which is being increasingly realized, that Christian education should become Chinese in spirit, in content, in support and in control. This is the expressed purpose not only of Chinese and western Christian educators, but also of the mission bodies which have in the past supported the Christian schools, and of the Chinese Christian community which is gradually taking over their support and control.

9. *The Permanent Foundation of Christian Education.*

The permanent maintenance of Christian education depends upon securing the whole-hearted support of the Christian community and of enlightened Chinese public opinion in general, not upon treaties between China and other nations.

The World Field

An Important Summer Conference.—A Summer Conference on economic, political, racial and international problems will be held under the auspices of the Fellowship for a Christian Social Order at Olivet, Michigan, August 1-31, 1925, on the campus of Olivet College.

There is an attractive list of conference leaders. All inquiries should be addressed to the Chairman of the Executive Committee of the Fellowship: Kirby Page, 311 Division Avenue, Hasbrouck Heights, New Jersey.

Nairobi, British East Africa.—The Y. M. C. A. has a fine building in Nairobi which increasing demand has made it necessary to extend to cover a larger and larger area as time goes on. The hostel has been full throughout the whole year and numbers of young men have not been able to secure accommodation owing to the lack of room. Mr. W. H. Watson, the Secretary, writes: "We have also completed

our new kitchen wing, a garage for motor cycles, and at present are busy adding writing and committee rooms. All this is being paid for as the work progresses and is making the Y. M. C. A. a real comfortable home for men. We have sought to interest the men in the Churches and I am pleased to say that, largely through the influence our President has over the men, a large proportion of them are amongst the most regular members of congregations, while several have become office-bearers and are taking an active part in Christian work." Mr. Watson hopes to open soon a special hostel for young Government apprentices, for which he thinks there is urgent need.

The Conference of A.B.S. Far Eastern Agency Secretaries.—Agency Secretaries of the American Bible Society from Japan, China, Siam and the Philippines met in conference at Manila during the first week of April. Various

matters of policy, program and methods of work were discussed. Among resolutions adopted the following are of general interest:—

Resolutions Adopted by the Conference of Far Eastern Agency Secretaries of the American Bible Society:—

Larger responsibility for the distribution of scriptures in organized church territory ought to rest upon the organized Christian forces of that territory, thus releasing the funds and energies of the Bible Society for the unoccupied or sparsely occupied fields. The Far Eastern Agencies will seek to develop this sense of responsibility and to direct their activities accordingly.

Bible Sunday should be nationally observed, not necessarily on the date selected in the United States, but subject to the conditions on each field. Emphasis should be, not on securing large contributions, but on interesting actively the entire church in the distribution and study of the scriptures.

We believe in directing our activities with a view ultimately to the development of national Bible Societies closely related to the parent Bible Society, supported for such time as may be necessary by the parent Bible Society.

The work of field distribution calls for high grade men. This generally demands higher salaries and more careful technical training in the Christian art of selling scriptures. Team work—by couples or bands—generally brings better results than

individual work by colporteurs.

The urge to sell more largely to students and non-Christian constituencies calls for larger commissions to book-stores and for a more popular attractive style of publication as to typesetting arrangement, bindings, etc. This can best be determined by the field in which the books are to be distributed.

Newspapers offer a great field for the dissemination of the scriptures. It appears feasible to provide for the newspapers a series of scripture texts for free publication and one such series would suffice for all the Far Eastern Agencies.

Paid advertisements for specific scripture portions to be mailed in return for a postage stamp are proving to be a valuable medium for reaching many readers.

A survey of mountain tribes ought to be undertaken with especial study of the inter-relationships of their dialects. The attention of mission boards should be called to the existence of numerous tribes whose language has not yet been rendered into such form as to enable the Bible Society to supply them with the scriptures, and we urge the New York Office to bring this matter to the attention of the Foreign Missions Conference of North America.

A standing committee on Versions in each country is a practical necessity and should be representative and authoritative.

More emphasis upon the circulation of whole Bibles and New Testaments ought to characterize our work and our reports.

Personals

BIRTH.

MARCH:

20th, at Hankow, to Rev. and Mrs. S. Withers Green of the Griffith John College, a daughter, Pauline.

DEATH.

FEBRUARY:

12th, at Chefoo, Shantung, Mr. W. B. Milsum, from Lobar pneumonia.

ARRIVALS.

FEBRUARY:

13th, from U.S.A., Mr. and Mrs. H. J. Rounds and family, Y.M.C.A.

25th, from U.S.A., Dr. C. W. Harvey, Y.M.C.A.

27th, from England, Rev. and Mrs. G. F. Easton, Rev. and Mrs. Liver-

sidge and one child, Mrs. M. L. Griffith, Miss Lucy Smith, Miss E. Rice, Miss D. M. Wilson, Miss A. R. Darling, Mr. F. Johnston (new), C.I.M.; from Norway, Mr. S. Holth (new), N.M.C.

MARCH:

6th, from Germany, Miss S. Soenderop, M.D.; Miss M. Schlitzkus (all new), Miss M. Wegerle, Miss Else Schröder, Miss I. Seidenberg, G.W. M.U.

8th, from Canada, Mrs. F. C. H. Dreyer; from U.S.A., Miss A. M. Johannsen, all C.I.M.

9th, from England, Miss E. K. Hooper, Miss E. Warren (new), C.I.M.; Rev. and Mrs. W. R. Cannell, C.M.S.; from U.S.A., Mr. and Mrs. W. W. Lockwood and family, Y.M.C.A.

15th, from America, Mrs. E. L. Souder and three children, A.C.M.; Miss Abbott, U.C.M.S.; Mr. and Mrs. Robinson and three children, A.B.C. F.M.

18th, from England, Dr. J. Mackay (new), U.F.S.

21st, from America, Miss L. A. Schleicher, Miss Lillian Minhinnick, A.C.M.

22nd, from Canada, Capt. and Mrs. Welbourn, Capt. Evenden (all new), S.A.

26th, from Britain, Miss A. G. Buchan, Miss M. Brameld, (all new), L.M.S.

29th, from Norway, Mr. and Mrs. Sinding, N.M.S.; Miss Nathorst, S.K. M.

APRIL:

2nd, from Norway, Miss Yström, Miss Andresen, (all new), N.C.M.; from Denmark, Mr. and Mrs. Hansen (new), Miss Thomsen, D.M.S.

3rd, from Sweden, Miss Anderson, Miss Nordkvist (all new), S.M.F.

5th, from England, Dr. Dugdate, Dr. Hwa, Miss Swann, (all new), Mr. and Mrs. Livisley, W.M.M.S.

6th, from England, Miss E. L. Stewart, Mr. R. J. Salman, (all new), Mr. and Mrs. J. W. Spreckley, Miss A. Wied, Miss E. Fugl, C.M.S.; Dr. H. G. Wyatt (new), B.M.S.

9th, from England, Miss Goulstone (new), C.M.M.L.; Miss V. C. Mannett, Miss A. M. Cooper, C.M.S.

11th, from America, Miss E. G. Stedman, Miss M. Tetley (new), A.C.M.

DEPARTURES

FEBRUARY:

17th, for England, Miss G. M. Muir, C.I.M.

18th, for U.S.A., Mr. and Mrs. Wear and family, Mr. and Mrs. W. P. Mills and family, Y.M.C.A.

23rd, for Australia, Rev. and Mrs. J. Gardiner, Miss K. M. Cabena, C.I.M.; for U.S.A., Miss Mayd Klatt, Y. W. C. A.

27th, for U.S.A., Elinore Kitchin, Y.W.C.A.

MARCH:

2nd, for Sweden, Mr. G. W. Wester, S.M.C.

3rd, for England, Miss M. T. Cameron, C.I.M.

7th, for England, Rev. and Mrs. T. Darlington, C.I.M.

8th, for England, Rev. and Mrs. H. J. Mason; for U.S.A., Rev. and Mrs. J. Yorkston and two children, Miss D. Bengler, all C.I.M.

19th, for England, Mr. and Mrs. Anderson, B and F.S.

26th, for Sweden, Mr. and Mrs. Leander and two children, Mr. and Mrs. Eriksson and two children, S. B.M.; for U.S.A., Miss Hendrickson, Cov. M.S.; for Norway, Mr. and Mrs. Klive and three children, N.L.K.

31st, for England, Rev. and Mrs. T. Thomas and one child, C.M.S.; Miss M. F. Logan, B.M.S.

APRIL:

1st, for Holland, Mrs. Wellwood, A.B.F.M.S.

2nd, for Europe, Miss A. E. Byerly, A.C.M.

4th, for Britain, Rev. and Mrs. E. A. Preston, Miss L. K. Rayner, L.M.S.

7th, for U.S.A., Miss Edith Wells, Y.W.C.A.; Miss Minnie M. Argetsinger, A.B.F.M.S.; Mr. and Mrs. Holman and one child, L.U.M.

9th, for England, Mr. and Mrs. Howitt, Mr. and Mrs. Stanfield and two children, Mr. and Mrs. Simon, W.M.M.S.

29th, for U.S.A., Miss Mary Streeter, Y.W.C.A.



THIRD ANNUAL MEETING OF THE NATIONAL CHRISTIAN COUNCIL OF CHINA

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